

NAISHKARMYASIDDHI

By Suresvaracharya



Volume 5

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A decorative border made of black scrollwork and flourishes, framing the central text.

TOPIC 31 TO 33

Verse 31 to 47

Verse 28 – Introduction :

सन्तु कामम् अनात्मधर्मा ममत्वादयो
यथोक्तन्यायबलाद् अनात्मतयैव च तेषु
व्यवहारात्। अहरूपस्य तु प्रत्यगात्म-
संबन्धितयैव प्रसिद्धेः "अहं ब्रह्मास्मि" इति
श्रुतेश्च, अनात्मधर्मत्वं अयुक्तमिति चेत्, तन्न ।

*santu kāmam anātma-dharmā mamatvādayo
yathokta-nyāya-balād anātmatayaiva ca teṣu
vyavahārād ahaṁ-rūpasya tu pratyag-ātma-
saṁbandhitayaiva prasiddher ahaṁ brahmāsmi
śruteś cānātma-dharmatvam ayuktam iti cet tan na*

Let it be, the opponent argues, that the notions of mine, etc. are the attributes of the not-self because of the strength of the argument stated above, and also because they are treated in our day-to-day life as not-self. But since the notion of "I" is known only in relation to the inward Self and since there is the Sruti text, "I am Brahman", it is not proper to say that it is an attribute of the not-Self. If this be the contention, it is not so. [Introduction – Chapter 12 – Verse 28]

Purva Pakshi :

- Makes another suggestion.
- Negation going on...
- Give + take, make it somehow work.
- Nyaya, Veiseshikas – highly rational thinkers, have Veda Pramanam, Astikas, 1000's of books written.
- Raaga, Dvesha, property of Atma is view of Mimamsaka here.

Compromise :

- Detach from all attributes except Ahamkara.
- Admitted by Upanishads also, after negating everything as Anatma, it teaches – “Aham Brahma Asmi”.

Brihadaranyaka Upanishad :

तस्य हैतस्य पुरुषस्य रूपम् । यथा माहारजनं वासः,
यथा पाण्ड्राविकम्, यथेन्द्रगोपः, यथाग्न्यर्चिः, यथा
पुण्डरीकम्, तथा सकृद्विद्युत्तम् ; सकृद्विद्युत्तेव ह वा अस्य
श्रीर्भवति य एवं वेद ; अथात आदेशः—नेति नेति, न
ह्येतस्मादिति नेत्यन्यत्परमस्ति ; अथ नामधेयम्—सत्यस्य
सत्यमिति ; प्राणा वै सत्यम्, तेषामेष सत्यम् ॥ ६ ॥ इति
तृतीयं ब्राह्मणम् ॥

tasya haitasya puruṣasya rūpam yathā māhārajanam vāsaḥ,
yathā pāṇḍv-āvikam, yathendragopaḥ, yathāgnyarciḥ,
yathā puṇḍarīkam, yathā sakṛd-vidyuttam; sakṛd-vidyutteva
ha vā asya śrīr bhavati, ya evaṁ veda. athāta ādeśaḥ na iti na iti,
na hy etasmād iti, na ity anyat param asti; atha nāma-dheyam
satyasya satyam iti. prāṇā vai satyam, teṣām eṣa satyam ॥ 6 ॥

The form of that being is as follows : Like a cloth dyed with turmeric, or like grey sheep’s wool, or like the (scarlet) insect called Indragopa, or like a tongue of fire, or like a white lotus, or like a flash of lightning. He who knows it as such attains splendour like a flash of lightning. Now therefore the description (of Brahman) : Not this, not this. Because there is no other and more appropriate description than this Not this. Now Its name : The Truth of truth. The vital force is truth, and It is the Truth of that. [II – III – 6]

- Admitted by Upanishads also, after negating everything as Anatma, it teaches – “Aham Brahma Asmi”.

Brihadaranyaka Upanishad :

‘त्रीण्यात्मनेऽकुरुत’ इति मनो वाचं प्राणं,
तान्यात्मनेऽकुरुत; ‘अन्यत्रमना अभूवम्,
नादर्शम्,’ ‘अन्यत्रमना अभूवम्, नाश्रौषम्’ इति,
मनसा ह्येव पश्यति, मनसा सृणोति ।
कामः संकल्पो विचिकित्सा श्रद्धाऽश्रद्धा
धृतिरधृतिर्हीर्धीर्भीरित्येतत्सर्वं मन एव;
तस्मादपि पृष्ठत उपस्पृष्टो मनसा विजानाति;
यः कश्च शब्दो वागेव सा । एषा ह्यन्तमायत्ता,
एषा हि न; प्राणोऽपानो व्यान उदानः समनोऽन
इत्येतत्सर्वं प्राण एव; एतन्मयो वा अयमात्मा,
वाङ्मयो मनोमयः प्राणमयः ॥ ३ ॥

‘trīṇyātmane'kuruta' iti mano vācam prāṇam,
tānyātmane'kuruta; ‘anyatramanā abhūvam,
nādarśam,’ ‘anyatramanā abhūvam, nāśrauṣam’ iti,
manasā hyeva paśyati, manasā sṛṇoti |
kāmaḥ saṅkalpo vicikitsā śraddhā'śraddhā
dhṛtiradhṛtirhīrdhīrbhīrityetatsarvaṃ mana eva;
tasmādapi pṛṣṭhata upasprṣṭo manasā vijānāti;
yaḥ kaśca śabda vāgeva sā | eṣā hyantamāyattā,
eṣā hi na; prāṇo'pāno vyāna udānaḥ samano'na
ityetatsarvaṃ prāṇa eva; etanmayo vā ayamātmā,
vāṅmayo manomayaḥ prāṇamayaḥ || 3 ||

‘Three he designed for himself’ means: The mind, the organ of speech and the vital force; these he designed for himself. (They say), ‘I was absent-minded, I did not see it,’ ‘I was absent-minded, I did not hear it.’ It is through the mind that one sees and hears. Desire, resolve, doubt, faith, want of faith, steadiness, unsteadiness, shame, intelligence and fear—all these are but the mind. Even if one is touched from behind, one knows it through the mind; therefore (the mind exists). And any kind of sound is but the organ of speech, for it serves to determine a thing. but it cannot itself be revealed. Prāṇa, Apāna, Vyāna, Udāna, Samāna and Ana—all these are but the vital force. This body is identified with these—with the organ of speech, the mind and the vital force. [I – V – 3]

- Attributes of mind sruti negates as Atma and retains Aham Brahma Asmi.

Grammar

Aham I

- Uttama Purusha
- 1st Person

He, She, In

- Prathama Purusha
- Madhyama Purusha
- 3rd Person

You

- 2nd person

- Ahamkara is Atma Dharma, have to accept.

a) Santu Kamam :

- As you wish, Santu, most of properties let them belong to Anatma.

b) Tad Vadanya :

- All other, other than Ahamkara.

अहं-ममत्व-यत्नेच्छा नात्मधर्माः कृशत्ववत् ।
कर्मत्वेनोपलभ्यत्वाद् अपायित्वाच्च वस्त्रवत् ॥ २२ ॥

*aham-mamatva yatnecchā nātma-dharmāḥ kṛśatva-vat
karmatvenopalabhyatvād apāyitvāc ca vastra-vat*

The notions of "I" and "Mine", effort and desire, are not the attributes of the Self, because they are perceived as objects like leanness and also because they disappear like a garment.

[Chapter 2 – Verse 22]

- Anatma Dharmaha Bavantu, let them belong to Anatma, Sukshma Shariram, mind.

- Perception in which subject becomes object is not acceptable.
- Subjectless objecthood is also not acceptable.
- Objectness of object only when there is a subject (Meditate on this).

Purva Pakshi : Makes compromise

- Among various attributes, most belong to Anatma mind.
- Raaga Dvesha, Yatna, willing to transfer from Atma to Anatma.
- In Nyaya, Veiseshika Philosophy, Raaga – Dvesha are properties of Atma.
- For us a surprise!

Purva Pakshi :

- I – Sense Ahamkara, individuality must be accepted as intrinsic attribute of Atma because Ahamkara is intimately associated with I – the self.
- I accept – Mamakara not belonging to me myself.
- Mamakara – as Anatma Dharma, Mano Dharma, Sukshma Sharira Dharma – accepted, willing to sacrifice.
- Aham Shabda Prayaya is intrinsic nature of Atma.

Purva Pakshi Addresses Advaitin :

a) Yathoktam Nyaya Parat :

- Because in reasons mentioned in Verse 26 and 27.
- All other attributes like Mamakara, Yatna, Ichha – can accept as Anatma, not Ahamkara.

- There is possessor – possessed duality.
- I am possessor, Atma, possessed Anatma different, also Sashti Vibakti.

b) Teshu Vyavaharat :

- Expressed as my desire, my anger, my will, all Mamakara – will compromise.

c) Aham Rupasya Tu :

- Individuality, Ahamkara, ego, powerful.
- We say ego is Samsara.
- Purva Pakshi wants to retain ego as Atma Dharma.
- Ego is toughest nut to crack in Vedanta.

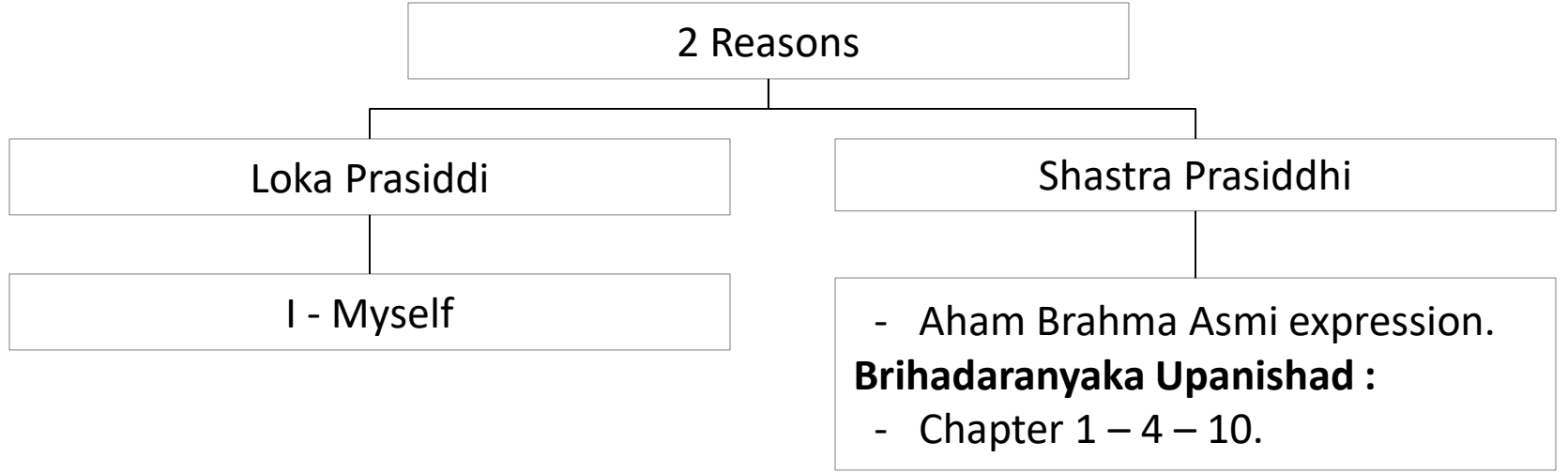
d) Aham Rupasya Tu Pratyagatma Sambanda Eva Prasidde :

- Ahamkara well known as associated with Pratyagatma – inner essence – Self – I – sense.
- I say : I myself did that, I myself wrote it.
- I associate Ahamkara with Pratyag Atma, innermost self.
- I touch my heart.
- Aren't you also touched by this Laukika Prasidda Aham.
- Secondly, Shastra Prasidda Aham also is there.

e) Aham Brahmasmi Srute :

- Upanishad retains Aham in Mahavakya to reveal liberation.

- Ahamkara connected with Brahman.
- Brahman has real attribute of Aham.



Brihadaranyaka Upanishad :

ब्रह्म वा इदमग्र आसीत्, तदात्मानमेवावेत्, अहं ब्रह्मास्मीति । तस्मात्तत्सर्वमभवत्; तद्यो यो देवानां प्रत्यबुध्यत स एव तदभवत्, तथर्षीणाम्, तथा मनुष्याणाम्; तद्धैतत्पश्यन्नृषिर्वामदेवः प्रतिपेदे, अहं मनुरभवं सूर्यश्चेति । तदिदमप्येताहि य एवं वेद, अहं ब्रह्मास्मीति, स इदं सर्वं भवति, तस्य ह न देवाश्चनाभूत्या ईशते, आत्मा ह्येषां स भवति; अथ योऽन्यां देवतामुपास्ते, अन्योऽसावन्योऽहमस्मीति, न स वेद, यथा पशुरेवं स देवानाम् । यथा ह वै बहवः पशवो मनुष्यं भुञ्ज्युः, एवमेकैकः पुरुषो देवान् भुनक्ति; एकस्मिन्नेव पशावादीयमानेऽप्रियं भवति, किमु बहुषु? तस्मादेषां तन्न प्रियं यदेतन्मनुष्या विद्युः ॥ १० ॥

brahma vā idam agra āsīt, tad ātmānam evāvet, aham brahmāsmīti:
tasmāt tat sarvam abhavat, tad yo yo devānām pratyabubhyata,
sa eva tad abhavat, tathā ṛṣīṇām, tathā manuṣyāṇām. taddhaitat
paśyan ṛṣir vāma-devaḥ pratipede, aham manur abhavaṁ sūryaś ceti,
tad idam api etarhi ya evaṁ veda, aham brahmāsmīti sa idam sarvam bhavati;
tasya ha na devāś ca nābhūtyā īśate, ātmā hy eṣām sa bhavati. atha yo anyām
devatām upāste, anyo'sau anyo' ham asmīti, na sa veda; yathā paśur, evam
sa devānām; yathā ha vai bahavaḥ paśavo manuṣyam bhuñjyuh, evam ekaikaḥ
puruṣo devān bhunakti; ekasminn eva paśāv ādiyamāne'priyam bhavati,
kiṁ u bahuṣu? tasmād eṣām tan na priyam yad etan manuṣyā vidyuh ॥ 10 ॥

This (self) was indeed Brahman in the beginning. It knew only Itself as, 'I am Brahman.' Therefore It became all. And whoever among the gods knew It also became That ; and the same with sages and men. The sage Vamadeva, while realising this (self) as That, knew, 'I was Manu, and the sun.' And to this day whoever in like manner knows It as, 'I am Brahman,' becomes all this (universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another god thinking, 'He is one, and I am another,' does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not like by them that men should know this. [I – IV – 10]

- Attribute of Ahamkara as Anatma is improper.
- It is only attribute of Atma.
- Therefore Atma is Saguna, with attribute of Ahamkara.
- If you argue in this way.

f) Tatu – Na :

- Sureshvaracharya says – No compromise on this.
- Upto “Chet” – Purva Pakshi.
- Our Answer beautiful technical portion.

Verse 28 :

अहं धर्मस्त्वभिन्नश्चेद्-अहं ब्रह्मेति वाक्यतः ।

गौरोऽहमित्यनैकान्तो वाक्यं तद्-व्यपनेतृ तत् ॥ २८ ॥

*aham-dharmas tv abhinnaś ced aham brahmeti vākyaataḥ
gauro 'ham ity anaikānto vākyaṁ tad-vyapanetr tat*

If the notion of "I" should be identified [with Brahman - Atman] because of the sentence, "I am Brahman," the reasoning does not hold in the case of "I am fair." The [Sruti] sentence in question removes that [identification]. [Chapter 2 – Verse 28]

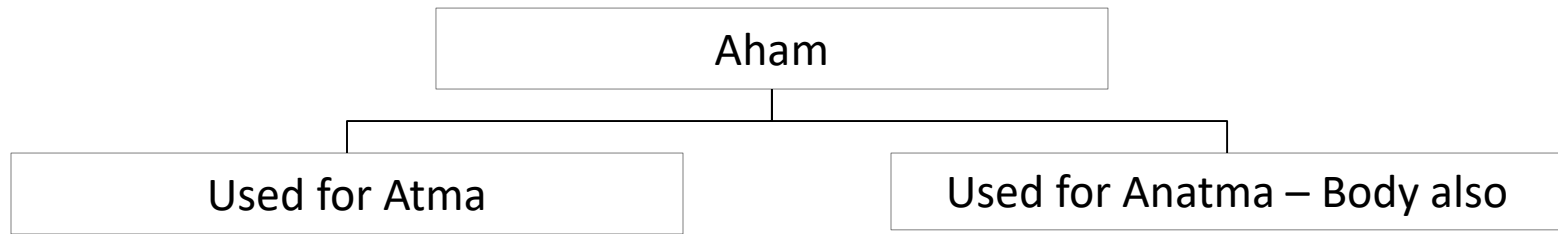
- Suppose you hold this view.

a) Aham Dharma Abhinnash Chet :

- If you consider Ahamkara as attribute belonging to Atma, one, identical to Atma – because of 2 reasons :
 - Shastra Prasidda Vakya – Aham Brahmasmi Vakyataha and as Loka Prasidda Vakyataha.
- I – associated with Atma, our inner essence then there is Dosha in both.
- What is Dosha?
- Gauraha Aham iti Anaikanta Dosha.
- Dosha is Loka Prasiddi.
- I use Aham with self. Therefore Ahamkara associated with Self.
- Using Aham with Anatma also, body also.
- Don't have conclusive evidence.

Example :

- Aham Gauraha Asmi – I am fair in complexion.
- Gauri means fair.
- I am fair, tall, heavy.
- Complexion does not belong to Pratyag Atma but to body.
- World experience can't give conclusive proof.



Example :

- Amavasya Tarpanam.
- Poonal shifted left to right, right to left.

Wrong Conclusion :

- Person confused.
- Similarly Loka Prasidda does not prove anything, Aham used for Atma and Anatma.
- Anaikanta Dosha, non-conclusive Dosha, not a Pramanam.

Revision :

- Sukshma Sharira Viveka.
- Attributes of Sukshma Shariram are emotions – Ichha.. Etc..
- Emotions must belong to some substance, are also object of experience.
- Without experiencing substance, can't experience attributes.
- From attribute experience, go to substance experience.

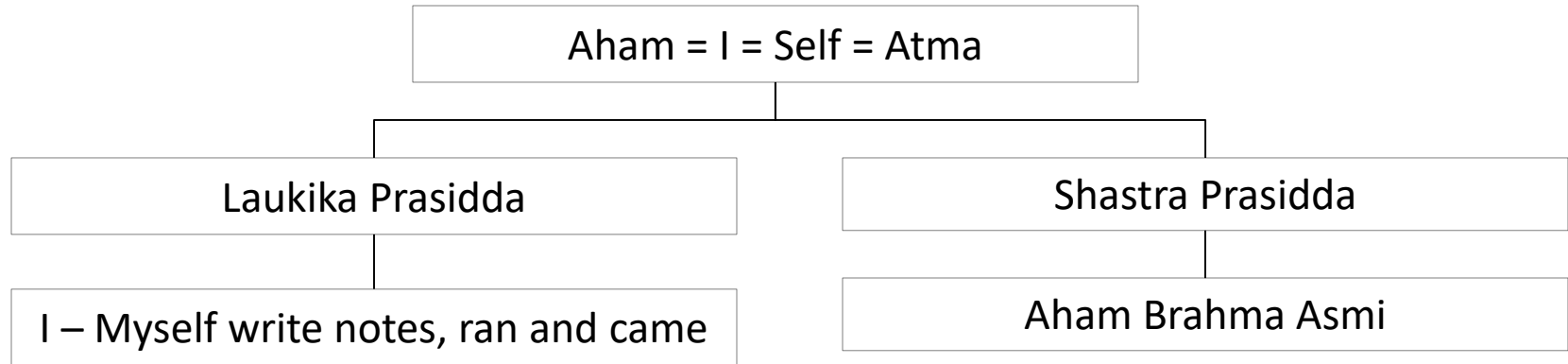
Attribute	Substance
<ul style="list-style-type: none">- Emotion- Height, colour- Ichha, Sukham, Dukham, Raaga, Dvesha, Yatna.	<ul style="list-style-type: none">- Mind, Sukshma Shariram.- Locus is mind.- All objects of experience.

- I – experiencer am someone different from experienced emotions.

Ahamkara	Mamakara
I – Sense	My - Sense

- Clearly gives me individuality, ego – crystalised personality.
- Pair belongs to mind, substance, Sukshma Shariram, clearly experienced.
- I tell it out as my Biodata in Vyavahara happily.
- Belongs to only Sukshma Shariram.

- Purva Pakshi accepted every emotion as Anatma, mind, except Ahamkara.



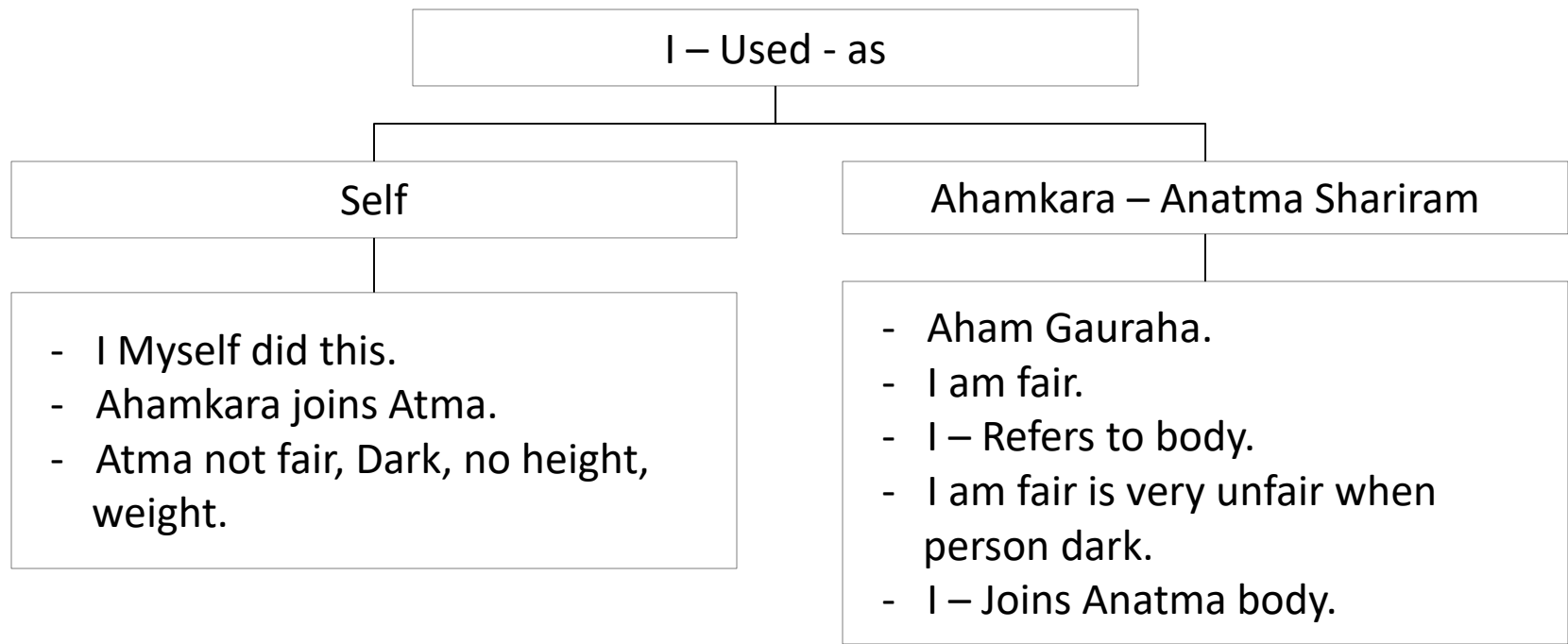
- Samanadhi Karanyam exists between Aham and Atma.
- Words used in Apposition.
- I – myself.
- Therefore Ahamkara is attribute of Atma.

Aham Brahma Asmi :

- In Samanadi Karanam.
- Ahamkara is intimate attribute of Atma because Prasiddatvat.

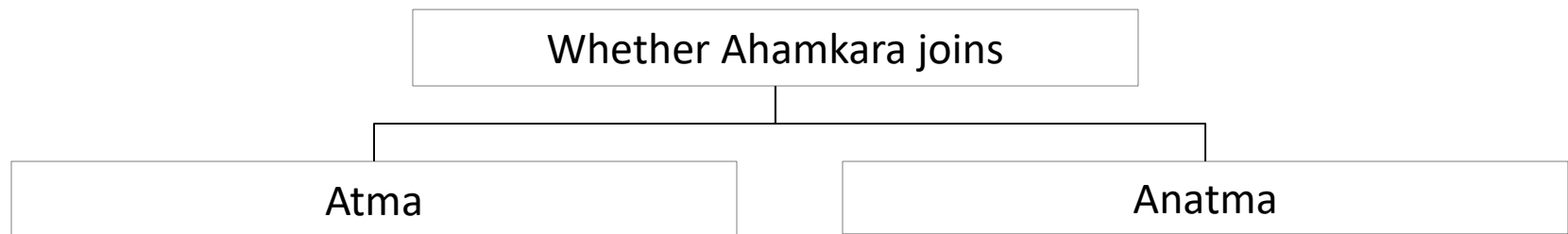
Verse 28 : 2nd Line is Answer

- Udbodhakam, activating Samskara to convert it into memory.
- Loka Prasida negated by Gauraha Aham iti Kantaha.
- Worldly expression not serious argument.
- Loose expression, can confuse.

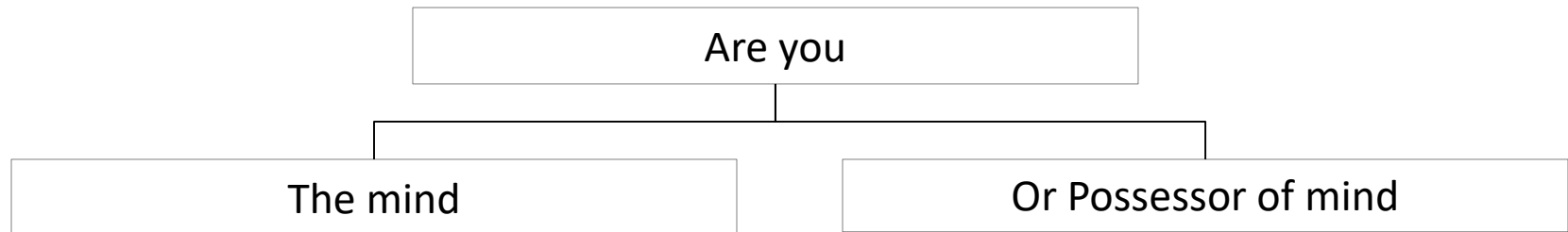
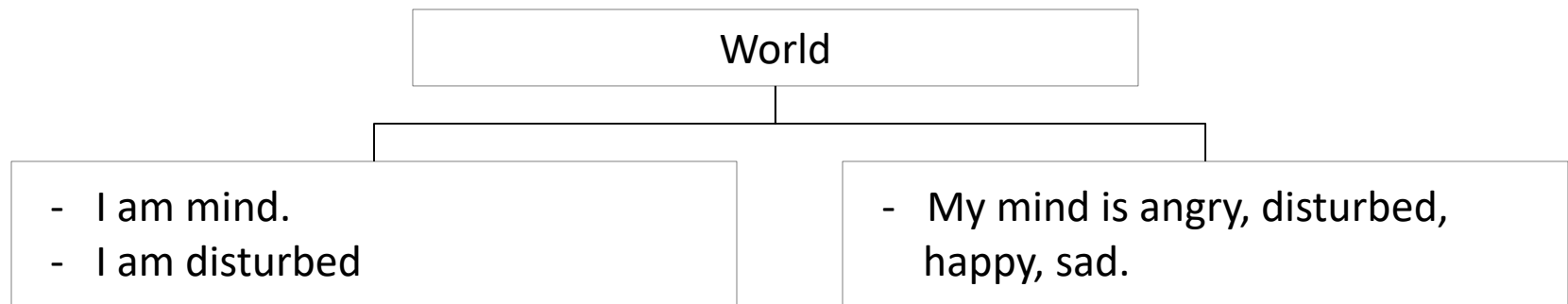


Anaikanta Dosha :

- Indefiniteness, non-conclusiveness.



- Can't be conclusively said based on worldly expressions.
- There are both expressions in the world.



- I am fat – my body is fat – I am possessor of fat body.
- Anaikantaha – Worldly expression, non-conclusive, can't give evidence in court of law.
- No sufficient evidence.
- Vyabichara dosha.
- 5 fallacies in reasoning in Tarqa Shastra.
- Hetvabhasa, Anaikanti Katvam nonconclusiveness, Vyabichara Dosha.

Shastra Prasiddi Argument :

- Sankshepa Uttaram answer in brief.

Tatu Vakyam	Tad Vyapanetru
That Mahavakyam you are quoting	Ahamkara Bavati

- Does not give Ahamkara as “I” but eliminates attribute of Ahamkara.
- Aham does not include Ahamkara as attribute but eliminates Ahamkara as attribute.
- It is excluding Mahavakyam.
- Interpret properly Samanadhi Karanya Vakyam.

Verse 29 – Introduction : Very important Portion

कथं वाक्यं तद्-व्यपनेतुं तदिति ? उच्यते ।

katham vākyaṃ tad-vyapanetr tad iti. ucyate

If it be asked : "How does the sentence remove that [identification]?" we reply. [Introduction – Chapter 2 – Verse 29]

a) Katham Tatu Maha Vakyam?

- How is that Mahavakyam.
- Aham Brahma Asmi.

b) Tad Vyapanetru :

- Ahamkara eliminator or remover?
- If you ask such a question, I will explain.

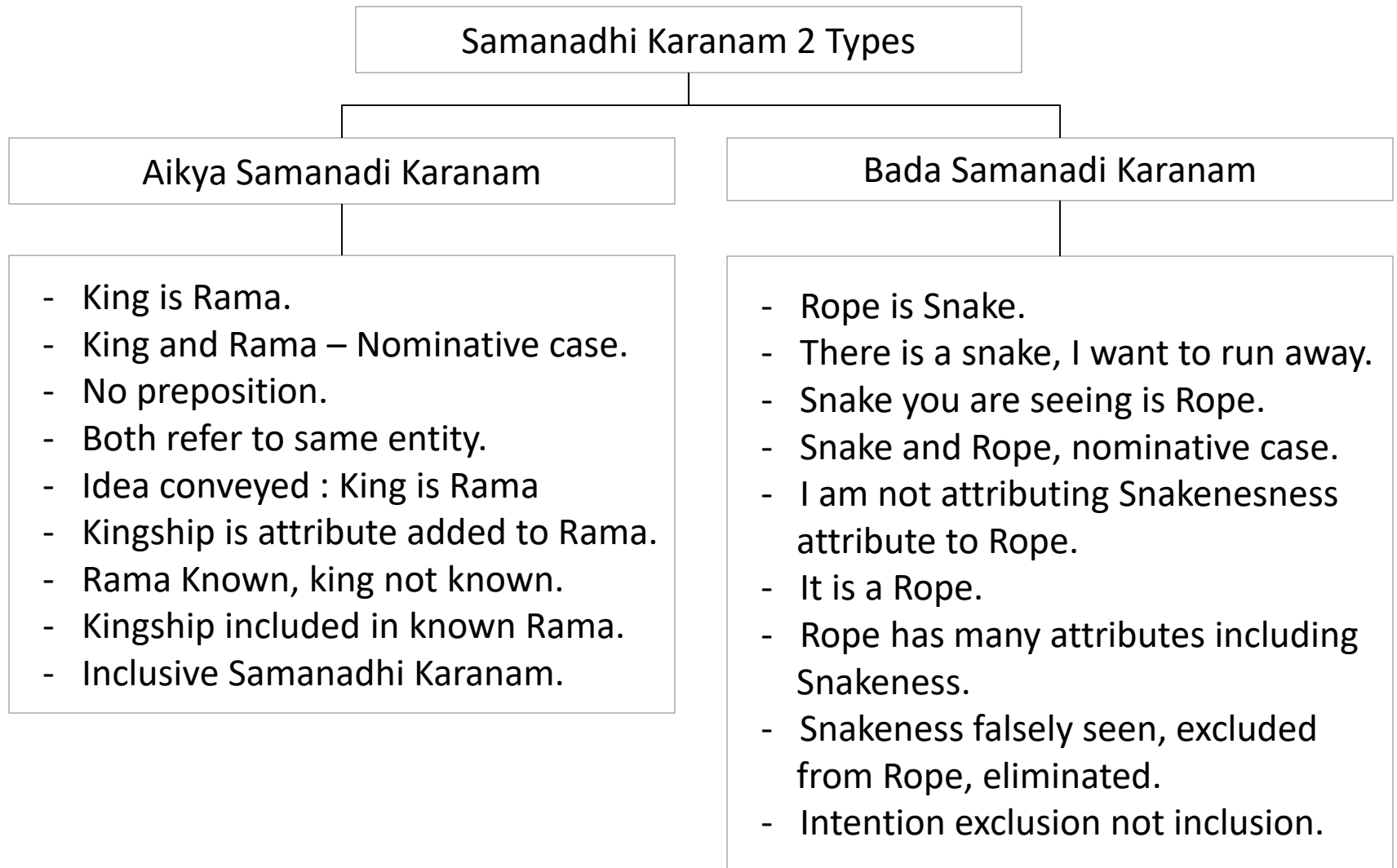
Verse 29 :

योऽयं स्थाणुः पुमानेष पुंश्या स्थाणुधीरिव ।
ब्रह्मास्मीति धियाशेषा ह्यहंबुद्धिर्निवर्त्यते ॥ २९ ॥

*yo 'yaṃ sthāṇuḥ pumān eṣa puṃ-dhiyā sthāṇu-dhir iva
brahmāsmīti dhiyā 'śeṣā hy ahaṃ-buddhir nivartyate*

Just as in the sentence, "This post is a man," the cognition of post is removed by the cognition of man, even so by the cognition that "I am Brahman" the entire cognition of "I" is removed. [Chapter 2 – Verse 29]

Technical Aspect :



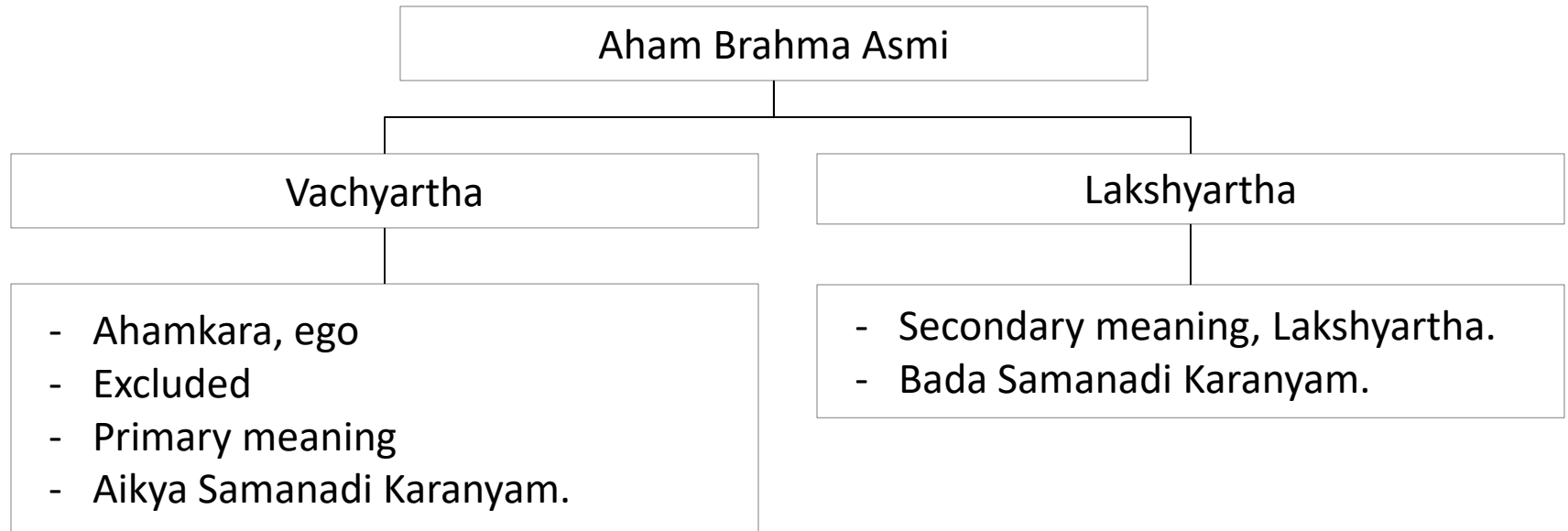
- Whenever there is Samanadhi Karanam, don't take blindly any meaning, check and take appropriate meaning.
- In Shastra, 16, Samanadhi Karanams are mentioned.

- Brahma Sutra – 4 discussed, here 2 Aikyam and Bada.

I) Pragyana Brahman :

- Consciousness is included in Brahman.
- Aikya Samanadhi Karanam.
- If excluded, Brahman will become Jadam.

II)



- Ego – Ahamkara is included in Brahman but Mamakara is excluded.
- Therefore can't take Ahamkara as an attribute of Atma or Brahman.
- Aham Brahma Asmi is Bada Samanadi Karanyam.

a) Eshaha Puman :

- i) Mistaking rope for Snake.
- ii) Sureshvaracharya's mistaking of tree for a thief, Puman.
 - Stump of tree with leaves – fingers moving.

b) Ayam Sthanuhu :

- Stump of tree.
- Thiefhood not additional attribute added to stump of tree.
- It is excluded from stump of tree, hence Bada Samanadi Karanam.
- Thiefhood eliminated, in that place stumphood maintained.

III) c) Pumdhiya Sthanuhu Dhi Nivartate :

- Vivekchoodamani – Snake mistaken as rope.
- Normally, stump mistaken as thief, person taken as post.
- **Example :**
 - Sureshvaracharya reverses Sthanu dhi Nivartayate.
- Idea of Sthanu – post = Mistaken notion.
- It is eliminated by Right knowledge.
- Pumdhiya – this man is standing.
- By man knowledge, post notion eliminated, Sthanu Dhi Nivartyate.
- Post notion is removed Pum = Man Dhi = Knowledge.

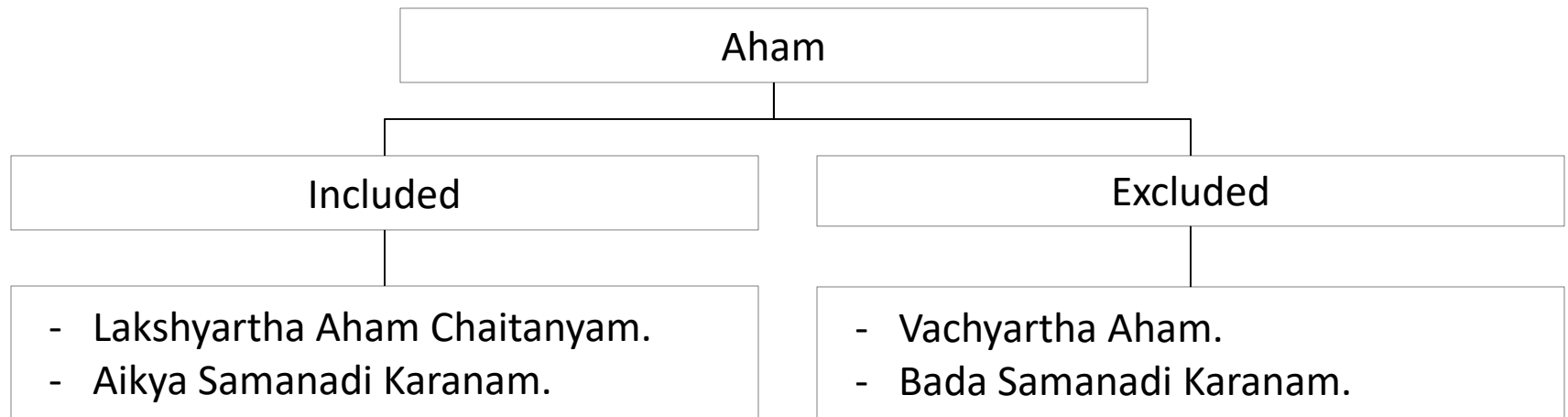
- In the same way, Aham Brahma Asmi – Iti Dhiya, knowledge of Aham Brahma Asmi, Ahamkara is not included as attribute.

d) Aham Buddhi Nivartyate Asesha :

- Ahamkara notion, ego is eliminated, individuality – I – sense is eliminated in totality.

Final Idea :

- After Mahavakya Vichara, ego should be not be included but excluded.
- I am Jnani – sense goes away.
- Jnani is attribute belonging to Ahamkara.
- Aham is neither Jnani or Ajnani.
- Jnani will say I am not Jnani, Ajnani, I am Brahman – Aham Brahma Asmi.



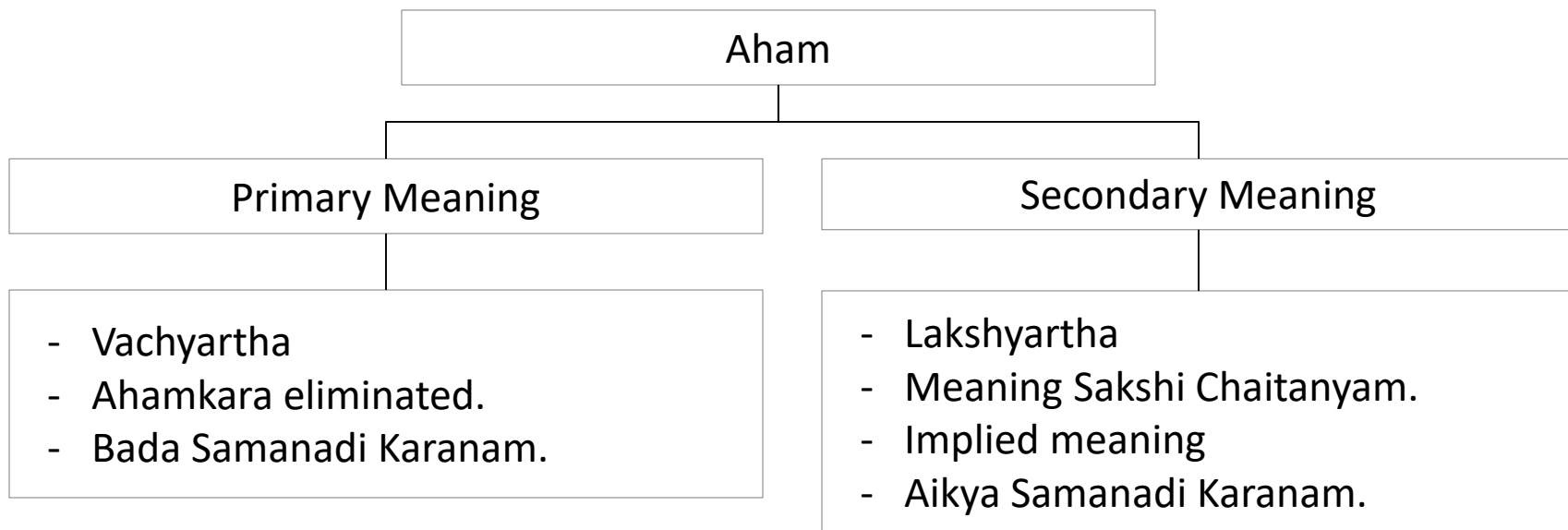
Verse 30 – Introduction :

अहंपरिच्छेद-व्यावृत्तौ न किञ्चिद्-अव्यावृत्तं
द्वैतजातं अवशिष्यते, द्वितीय-संबन्धस्य
तन्मूलत्वात् । अत आह ।

*aham-pariccheda-vyāvṛttau na kiñcid avyāvṛttam
dvaita-jātam avaśiṣyate dvitiya-sambandhasya
tan-mūlatvāt. ata āha*

When the notion of "I" is removed, the notion of "mine" disappears, for it arises, indeed, because of the notion of "I". In the absence of darkness, how can there be the [illusory] snake?
[Chapter 2 – Verse 30]

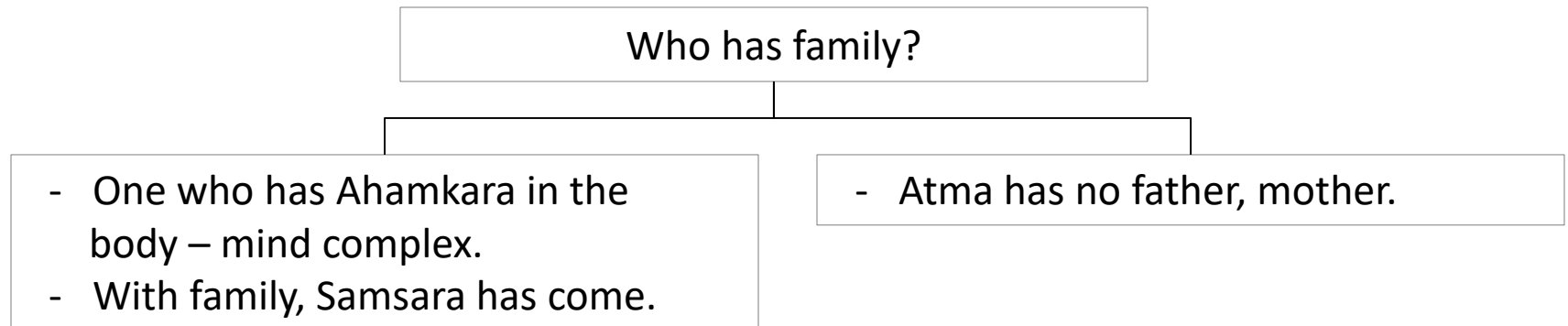
- Aham Brahma Asmi can be both Aikya and Bada Samanadi Karana Vakyam.



- When Aham refers to Chaitanyam, it is Aikya Samanadi Karanam.
- Intellectual games Acharyas play to frighten people and get Namaskara.

Bada Samanadi Karanam :

- When Ahamkara is eliminated, Mamakara Automatically goes away.
- Mamakara is relationship with the world, automatically goes away.
- Through Ahamkara alone, Mamakara comes into existence.
- Once individuality I – notion is identified with Sthula – Sukshma Shariram, 1st association is with attributes of Sthula, Sukshma Shariram becomes my attributes.
- Fat, leanness, Raaga, Dvesha become Mama Attributes.
- Through Shariram, family relations start.



- Any worry because of Mamakara.
- Mamakara because of Ahamkara.
- Ahamkara continues because Bada Samanadi Karanam has not worked.
- Mahavakya at tip of tongue not gone into heart.
- If it has gone, clasp rejection would have taken.

- Ahamkara (Close association with special prayers) and Mamakara does not belong to me Atma.
- All belong to total Ishvara.
- I need not worry about anything.
- **Worry is trespassing Ishvara's territory.**

e) Aham Parichedha Vyavrittou :

- Once Paricheda, ownership, Ahamkara and controllership dropped, Atma realized.
- With Ahamkara, Mamakara, ego, individuality, I want to own and control future of my assets, Puja, Parihara done.
- Mind in constant eternal Samsara.

f) Kam Parichedou Vyavrittou :

- Abhimana eliminated.
- Aham Brahma Asmi wisdom, Bada Samanadi Karanam wisdom, Dvaita Jatam Vyavrittam Bavati.
- Relationship with entire dualistic world also eliminated.

g) Sarva Dvaita Jatam :

- Sarva Dvaita Sambandaha.
- Relationship with every person comes and then wisdom has to be kept in mind and put husband / boss Vesham.
- Mamakara Vyavrittim is also gone.

- What do I have?

Brahma Jnana Valli :

असङ्गोऽहम् असङ्गोऽहम् असङ्गोऽहम् पुनः पुनः ।
सच्चिदानन्दरूपोऽहमहमेवाहमव्ययः ॥१॥

asangOham asangOham asangOham puna: puna: |
saccidAnandaroopOhamahamevAhamavyaya: || 1 ||

Unattached, unattached, unattached am I, again and again; of the nature eternal Existence – Knowledge - Bliss am I: I am That. That am I, which is the irreducible, immortal, endless factor. [Verse 1]

- I have nothing, make statement with total awareness.
- In Brahma Jnana Valli, Asangoham repeated, don't worry about daughter.
- Greatest contradiction is Dvaita Jatam Vyavrittam.
- Sureshvaracharya uses double negative language.
- Every Sambanda eliminated.
- In Jnana Yoga, Δ format goes away, Jiva Ishvara Sambanda I keep in Δ format.
- I invoke Ahamkara Bakta in every prayer.
- Oh Lord, protect me, ahamkara activated, Ishvara as an object activated, Sambanda activated, against Jnana Yoga.
- By Ahamkara activities, you activate Bakta – Bhagawan Sambanda.
- Jnana Yogi can't pray in crisis because prayer means Ahamkara activation as devotee and invoking Ishvara Sambanda.

- Swami – Dasa allowed at Karma Yoga – level.
- In Jnana Yoga – level what is prayer during crises?
- Prayer means invoking Ahamkara Sambanda.
- Jnana Yogi can't afford to pray, can do Nididhyasanam.

I am free from Ahamkara, crises belongs to Ahamkara.

- During crises, Asangoham is invocation, crises belongs to Ahamkara.
- Ahamkara doesn't belong to me, eliminated through Bada Samanadi Karanam.
- Invokes Asangoham, Sarva Karma Vimuktovam.
- Take vow :

In crisis wont pray, will invoke Asanga Svarupam.

- That day you have entered binary format, become Jnana Yogi.
- Not praying during crises is a tough job.

Jnana Yogi does Nididhyasanam of Asangoham in crises.

- Where is Ishvara?
- Ishvara comes only when Jiva Ahamkara comes in Δ format.
- I am Satyam, Atma, Jiva, Jagat, Ishvara is Anatma, Mithya.

Crises belongs to Mithya Anatma and I remember that, Asangoham.

- Puja time, temporary invocation of Δ format.
- Jnani chants to get binary format.

- Thanks Lord for this knowledge.

- **Once Puja over, comes back to Binary format.**

- Δ format temporary during visit to temple, thanks lord for wisdom.
- Thereafter all the time, Asanga Atma, Mei Eva Sakalam Jatam.

h) Dvitiya Sambandha :

- Mamakara is Ahamkara Moolam.

i) Tan Moolatvat :

- Once Ahamkara goes, Samsara goes.

Revision :

- Tvam Pada Vichara, Sukshma Sharira Atma Viveka, Antahkarana Dharma – Atma Viveka, part of Sukshma Shariram.

- **Mental properties, part of Anatma, Sukshma Shariram, Anatma because it is object of experience.**

- **Atma is Chaitanyam, experiencing principle, experiencer.**

- When Antah Karana Dharma Negated, Purva Pakshi came for concession.
- Accepts Dharma – Anatma but not Ahamkara – I – notion, individuality because I refers to ultimate subject.

Sureshvaracharya :

- Can't go with worldly experience.

- In common parlance, use I for Atma + Anatma.
- I – myself and I – the body, worldly usage, not conclusive evidence to prove anything.
- Take Shastra support.

Purva Pakshi :

- In Aham Brahma Asmi.
- Aham = I – Sense, Ahamkara.
- Brahma = Original nature, Paramatma Atma.
- Because of Samanadi Karanya usage, come to know Ahamkara is included in Brahman, Atma, as attribute of consciousness.
- Aham Brahma Asmi reveals – Ahamkara is Atma Dharmaha.
- This interpretation Sureshvaracharya is refuting.
- In Aham Brahma Asmi, Samanadi Karanam used is Bada Samanadhi Karanam.

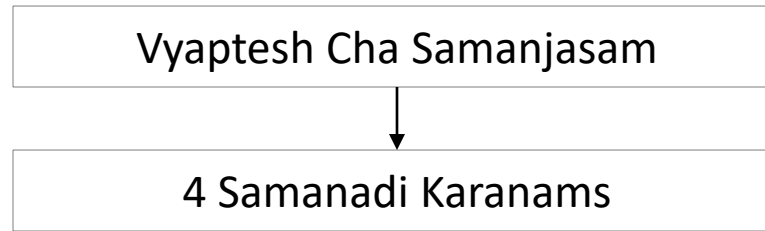
Brahma Sutra :

व्याप्तेश्च समञ्जसम् ।

Vyaptescha samanjasam

And because (OM) extends (over the whole of the Vedas), (to specialise it by the term 'Udgitha') is appropriate. [3 – 3 – 9]

- 4 Samanadi Karanams Discussed.



I) Upasanayam Samanadhi Karanyam :

- Deliberate superimposition for Upasana.

Example :

- Man is fire.
- Purusho Va Agni.
- Man + Fire.
- May you meditate man as fire principle as part of Panchagni Vidya.

Details in :

- Chandogya Upanishad
- Chandogya Upanishad – Anubhuti.
- Brihadaranyaka Upanishad
- Brahma Sutra.
- Upasanayam Samanadi Karanam (SK)

II) Badayam Smanadi Karanyam :

- 2 Words used, one negating other.

Sureshvaracharya :

- Purva pakshi – you have mistaken.
- Like – man for pillar.
- Pillar is man.
- Man knowledge negates pillar notion.
- Negation Samanadi Karanam, Badayam Samanadi Karanam – Verse 29.

योऽयं स्थाणुः पुमानेष पुंघिया स्थाणुधीरिव ।
ब्रह्मास्मीति धियाशेषा ह्यहंबुद्धिर्निवर्त्यते ॥ २९ ॥

*yo 'yaṃ sthāṇuḥ pumān eṣa puṃ-dhiyā sthāṇu-dhir iva
brahmāsmīti dhiyā 'śeṣā hy ahaṃ-buddhir nivartyate*

Just as in the sentence, "This post is a man," the cognition of post is removed by the cognition of man, even so by the cognition that "I am Brahman" the entire cognition of "I" is removed.
[Chapter 2 – Verse 29]

III) Aikya, Samanadi Karanam – Mikhya SD – Main :

- Soyam Devadatta.
- That young one 25 years is same 90 year old without hair, teeth.
- Aikya Samanadi Karanam.
- Tat Tvam Asi.

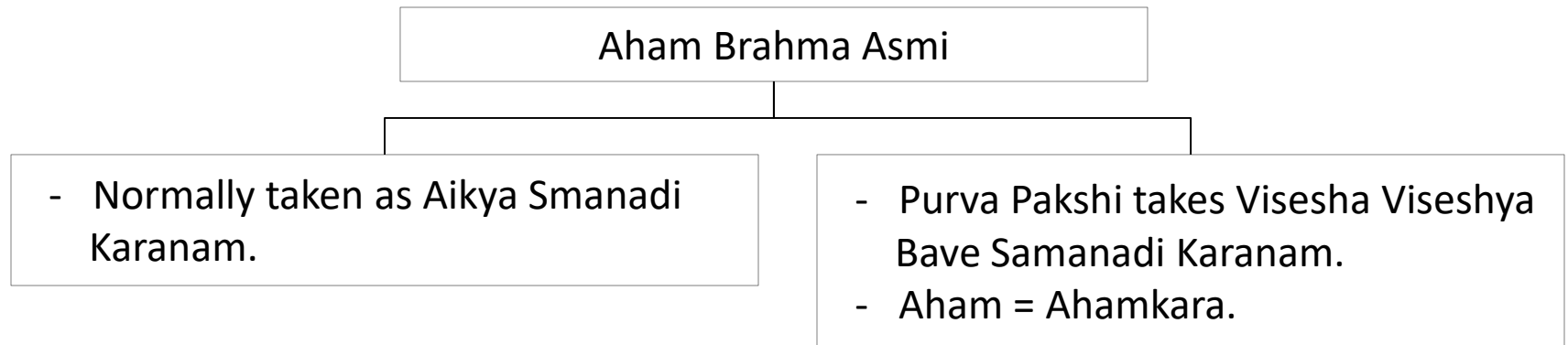
IV) Vishesha Visheshya Bava Samanadi Karanam :

- Attribute – substance Samanadi Karanam mentioned together.

Example :

- Blue Lotus – Neelam Utpalam.

Blue	Lotus
<ul style="list-style-type: none">- Colour- Vishenam	<ul style="list-style-type: none">- Substance- Vishesyam Bhava



- Ahamkara is Dharma, attribute of Atma.
- Brahman = Atma.
- Ahamkara is Dharma, attribute of Atma.
- Neelam Utpalam.
- Blue attribute of Lotus.
- Aham Brahman, Ahamkara is attribute of Brahma / Atma.

- Viseshana – Viseshya Samanadi Karanam interpretation by Purva pakshi in verse 28.

अहं धर्मस्त्वभिन्नश्चेद्-अहं ब्रह्मेति वाक्यतः ।

गौरोऽहमित्यनैकान्तो वाक्यं तद्-व्यपनेतु तत् ॥ २८ ॥

*aham-dharmas tv abhinnaś ced aham brahmeti vākyaataḥ
gauro 'ham ity anaikānto vākyaṁ tad-vyapanetr tat*

If the notion of "I" should be identified [with Brahman - Atman] because of the sentence, "I am Brahman," the reasoning does not hold in the case of "I am fair." The [Sruti] sentence in question removes that [identification]. [Chapter 2 – Verse 28]

Verse 29 :

- Sureshvaracharya refutes Viseshana Viseshya Bava Samanadi Karanam and establishing our Siddhanta.
- Does not take Aikya Samanadi Karanam.
- In Naishkarmya Siddhi, Sureshvaracharya takes.
- Aham Brahma Asmi as Bada Samanadi Karanam.

Aham	Brahman
<ul style="list-style-type: none"> - Ahamkara - Mithya - Negated, eliminated 	<ul style="list-style-type: none"> - Satyam - Taken

- Mithya displaced, like negating Sthanu Branti.
- Individuality is misconception superimposed on Brahman, Chaitanyam.

- Through Mahavakya individuality notion has to be negated and pure Chaitanyam to be claimed, free from 1st, 2nd, 3rd Person.

Sad Darshanam :

तद्युष्मदोरस्मदि संप्रतिष्ठा
तस्मिन्विनष्टेऽस्मदि मूलबोधात्।
तद्युष्मदस्मन्मतिवर्जितैका
स्थितिर्ज्वलन्ती सहजाऽत्मनः स्यात् ॥ १६ ॥

tadyushmadorasmadi sampratishttha
tasmin vinashte asmadi mulabodhat |
tadyushmadasmanmativarjitaika
sthitirjvalanti sahatatmanah syat || 16 ||

‘You’ and ‘that’ are based on the ‘I’. When you go to the root of the ‘I’, ‘you’ and ‘that’ disappear. That state, which is bereft of the notions of ‘I’, ‘you’ and ‘that’, is one and one alone. That state which is the true and natural state of the Self, is all revealing and splendorous [Verse 16]

- 2nd, 3rd person depends on 1st person which itself is a misconception.
- Need not negate 2nd – 3rd person separately.
- Negate 1st person – Ahamkara why?
- Tad Yushmado Ashmadi Sampratishta.

Asmad	Tasmin Ashte
Ahamkara	Moola Bodha

- By knowing Moola Atma Chaitanyam, when Ahamkara is negated, what remains?
- Tad Yushman Masti Aidi Varja...
- Without 1st person – 2nd person – 3rd person can exist.

- What Remains?

Atmanaha Sahaja Sthithihi Syat.

- **That Atma is not I, he, she, you....**

- In verse 29, through Bada Samanadi Karanam Ahamkara eliminated, not included through Vishana – Viseshya Bava.
- What is corollary of this understanding?

Verse 30 – Introduction :

- Once Ahamkara is negated, all others automatically negated.
- Need not separately negate.

Sad Darshanam :

- All 2nd / 3rd person remaining in 1st person Ahamkara only.

Ramana :

- Concentrated on Ahamkara vichara.
- Aham Ayam Kutoya Bavati?

Upadesa Sara :

अहमयं कुतो भवति चिन्वतः ।
अयि पतत्यहं निजविचारणम् ॥

aham-ayam kuto bhavati cinvataḥ ।
ayi patatyaham nija-vicāraṇam ॥

From where does this “I”-thought arise? For one who enquires thus, the “I”-thought (ahankara) falls. This is Self-enquiry. [Verse 19]

- This is one method to reveal Atma.
- That is referred by Sureshvaracharya.
- Instead of 2nd / 3rd person Sureshvaracharya uses Mamakara born out of Ahamkara.
- My mind, my wife, my car, possible only when I – ahamkara is born.
- In Sushupti, when Ahamkara resolved, Mamkara resolved.
- In Jagrat, Svapna, Ahamkara rises, Mamakara also rises.

Sad Darshanam :

शब्दादिरूपं भुवनं समस्तं
शब्दादिसत्तेन्द्रियवृत्तिभास्या।
सत्तेन्द्रियाणां मनसो वशे स्या-
न्मनोमयं तद्भुवनं वदामः ॥८॥

dahiya sahodeti dhiyastameti
lokastato dhipravibhasya eshah |
dhilokajanmakshayadhama purnam
sadvastu janmakshayashunyamekam || 9 ||

The whole world is in the form of the five sense-perceptions, such as sound, sight, taste, smell and touch. The existence of the sensations is revealed by the corresponding thoughts. The sense-organs and the sensations are under the control of the mind. Let us say, therefore, that the world is purely mental, projection of the mind. [Verse 9]

- For Ahamkara Vichara, concentrated study is Sat Darshanam, through Vichara.

Verse 30 :

निवृत्तायां अहंबुद्धौ ममधीः प्रविलीयते ।
अहंबीजा हि सा सिद्ध्येत् तमोऽभावे कुतः फणी ॥ ३० ॥

*nivṛttāyām ahaṁ-buddhau mama-dhīḥ praviliyate
ahaṁ-bijā hi sā sidhyet tamo 'bhāve kutah phaṇi*

When the notion of "I" is removed, the notion of "mine" disappears, for it arises, indeed, because of the notion of "I". In the absence of darkness, how can there be the [illusory] snake? [Chapter 2 - Verse 30]

a) Aham Buddau Nivritayam Satyam :

- When I – false notion, Ahamkara rises and when I – sense goes away.

b) Mama Dhi :

- Notion of my boss, family comes and gets negated.
- Gaudapada – calls it.
- Asparsha Yoga – Relationless Atma.
- What about Bhagavan?
- If “my Bhagavan” then its also out.
- When Ahamkara gone, no My Rama, My Krishna.
- Bhagavan does not go away, but he does not remain as object of my Ahamkara, I – the Sakshi.

c) Mama Dhi :

- Everything connected with Mama resolved.
- What is the reason?

d) Sa Aham Beejam :

- Has Aham as Beejam, seed.

Ahamkara	Mamakara
<ul style="list-style-type: none">- Seed- Karanam Naseh	<ul style="list-style-type: none">- Fruit- Karyam Nashaha

Gaudapada :

- Vedanta – Scary for men, as we negate all relationships.
- Human beings try to find security in one relationship of other friend, boss, wife, mother, Guru, god for security.
- Visishta Advaitin, Dvaitin – God for relationship very Advantageous.
- Advaitin : In Moksha negates all relationships including Bhagavan.
- Therefore, Vedanta Baya Darshina.

e) Kashchit Dheera Pratyag Atmana Aikshatu :

- Rare one could drop all relations because he has discovered an Atma which does not require a relationship for security.
- **Relationless security is ultimate goal of Advaitam.**
- Mamakara has Ahamkara Beeja.
- When Ahamkara goes, Mamakara goes.

Example :

- Karana Nasha – Karya Nashaha.
- Tamo Abave – Tamas = Agyanam.

Example :

- Rope – Snake
- Pani = Sarpaha, hooded one – Panaha = Hood.

- False Snake born out of Rope ignorance.

Ignorance	False Snake
<ul style="list-style-type: none">- Karanam Nashe- Ahamkara Nashe	<ul style="list-style-type: none">- Karyam Nashaha- Mamakara Nashaha

- Where is this Snake?

Verse 31 – Introduction :

विवक्षित-दृष्टान्तांश-ज्ञापनाय दृष्टान्तव्याख्या ।

vivakṣita-dr̥ṣṭāntāṃśa-jñāpanāya dr̥ṣṭānta-vyākhyā

The example is elucidated with a view to recall the point of similarity which is intended to be conveyed. [Introduction - Chapter 2 – Verse 31]

- Brief note on example.

Verse 31 :

तमोऽभिभूतचित्तो हि रज्ज्वां पश्यति रोषणम् ।
भ्रान्त्या भ्रान्त्या विना तस्मात् नोरगं स्रजि वीक्षते ॥ ३१ ॥

*tamo-'bhibhūta-citto hi rajjvāṃ paśyati roṣaṇam
bhrāntyā bhrāntyā vinā tasmān noragaṃ sraji vīkṣate*

Indeed, one whose mind is overwhelmed by the darkness of ignorance sees the rope as a snake due to error. So without error [caused by ignorance], one does not see a snake in a garland. [Chapter 2 – Verse 31]

a) Tamo Abhibuta Chittaha :

- When vision of Rope stultified, obstructed in mild darkness (Abibutam).
- Eyes function only in bright light.

b) Bhuta Chittaha :

- Person whose mind and sense organs are Abhibutam, overpowered, obstructed by Tamaha.

c) Rajwam Roshanam Pashyati :

- Perceives Snake on Rope.

Anvaya Logic :

- Coexistence of ignorance and erroneous perception.

Ignorance / Delusion	Perception
<ul style="list-style-type: none">- Cause present.- Cause absent.	<ul style="list-style-type: none">- Snake perceived- Snake not perceived.

d) Vragam Sraji Na Vrikshate :

- Snake not perceived when ignorance goes.
- Any Reptile – Vragaha, walks without legs with bottom part of body.
- Vyatireka logic – When absent, no snake.
 - Co-absence.
- In the absence of ignorance and delusion, snake absent.

Verse 32 – Introduction :

अनन्वयाच्च नात्मधर्मोऽहङ्कारः ।

ananvayāc ca nātma-dharmo 'haṁkāraḥ

Further, the "I" is not a quality of the Self, since it is not invariably related [to the Self].

[Introduction - Chapter 2 – Verse 32]

- Aham Brahma Asmi is Bada Samanadi Karanyam topic, is over.
- Through Aham Brahma Asmi, Ahamkara not included in Atma, but excluded, eliminated from Atma.
- When Ahamkara goes away, Mamakara also goes away.
- Ahamkara and Mamakara are attributes of mind, not Atma.
- Previously Bada Samanadhi Karanya Argument.

New Argument :

- Suppose Ahamkara is intrinsic property of Atma as claimed by Purva Pakshi :
 - People like to retain individuality.
- Suppose Ahamkara is intrinsic, at all times, Ahamkara must be associated with Atma just as heat is to fire.
- In Sushupti also Ahamkara should be there, but we do not experience, Ahamkara in Sushupti.
- Ahamkara will continue in Moksha also with Atma, then Samsara also will continue...
- **Samsara is intrinsic property of Ahamkara, mind.**

- Ahamkara is Karta, Bokta.
- Ahamkara has infinite Sanchita in exhaustible Karma, in Vaikunta also.
- If Ahamkara continues after Moksha, its like Brahmachari after marriage also.

a) Ananvaya Cha :

- In Moksha, Ahamkara does not continue, Samsara.
- Does not continue, hence Ahamkara is not Dharma of Atma.
- Ananvaya means non-continuation.

b) Vimukti = Moksha.

- This is introduction to Verse 32.

Verse 32 :

आत्मनश्चेद् अहंधर्मो यायान्मुक्ति-सुषुप्तयोः ।
यतो नान्वेति तेनायम् अन्यदीयो भवेदहम् ॥ ३२ ॥

*ātmanaś ced ahaṁ-dharmo yāyān mukti-suṣuptayoḥ
yato nānveti tenāyam anyadiyo bhaved aham*

If the attribute of "I" belongs to the Self, it should continue [along with the Self] in the states of liberation and sleep. Since the "I" does not continue with the Self, it must belong to something else. [Chapter 2 – Verse 32]

a) Aham Atmanaha Dharma Chet :

- Suppose Ahamkara is Dharma of Atma, what will be tragedy.

b) Mukti Sushupti Yayat :

- That Ahamkara will continue, accompany Atma in sleep and in Moksha.
- Hypothetical situation.
- What is fact?

c) Na Anveti :

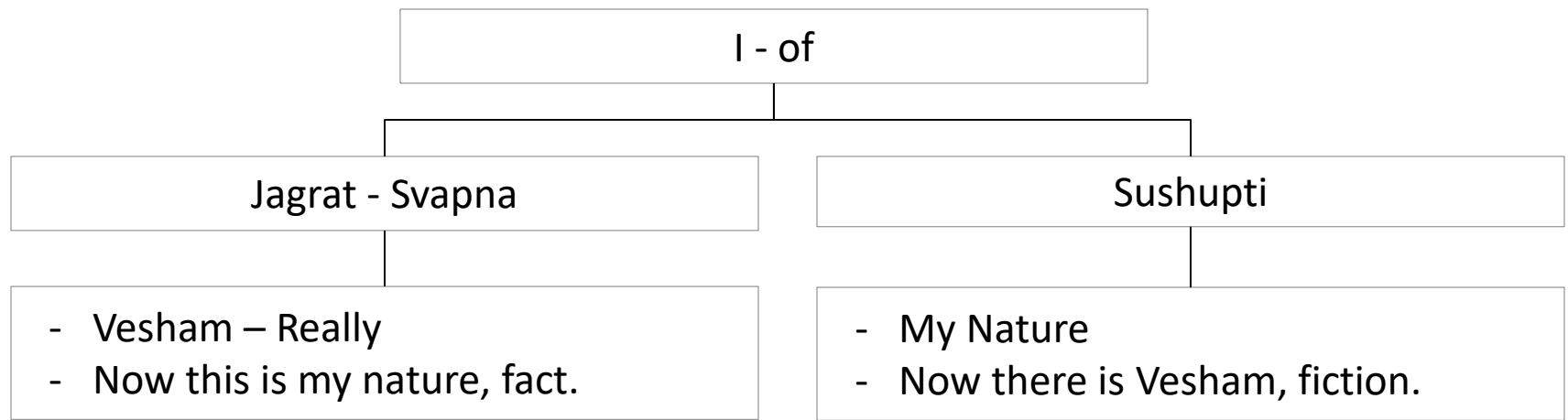
- Individuality, Ahamkara does not accompany Atma in Sushupti or Moksha.
- In waking and dream, Ahamkara is there, proved by Anubava.
- In sleep it is not there, proved by our experience.
- If Ahamkara continues, Karma sack will continue, no Moksha.

d) Yataha Tena :

- Because of this reason.

e) Aham Anya Dhiyaha Bavet :

- Ahamkara can belong to Anatma mind only, can't belong to Atma.
- I, Atma, have no individuality not male, female, not educated, ignorant...
- **Self experience in Sushupti is our real nature.**
- **Self experience in Jagrat and Svapna is Vesham we put (Husband, Boss, Son).**



e) Anya Dhiyaha Bavet :

- Belongs to Anatma Buddhi.
- Clarified further.

Verse 33 – Introduction :

आत्मधर्मत्व-अभ्युपगमेऽपरिहार्यदोष-
प्रसक्तिश्च ।

*ātma-dharmatvābhyupagame 'parihārya-doṣa-
prasaktiś ca*

Also, if the "I" is admitted as a quality of the Self, unavoidable defects will arise. [Introduction – Chapter 2 – Verse 33]

a) Atma Dharmayatva Abyugame :

- Abyugame – means acceptance.
- For Ahamkara not being attribute of Atma following Arguments seen so far :
 - I. Badayam Samanadi Karanam.
 - II. In Moksha also Ahamkara, Samsara will continue.

a) Dosha Prasanktishcha :

- 3rd defect, dosha.

b) Apariharyam :

- Which can't be remedied.

3rd Argument :

c) Nityatve Moksha Shastram Vaiyartham :

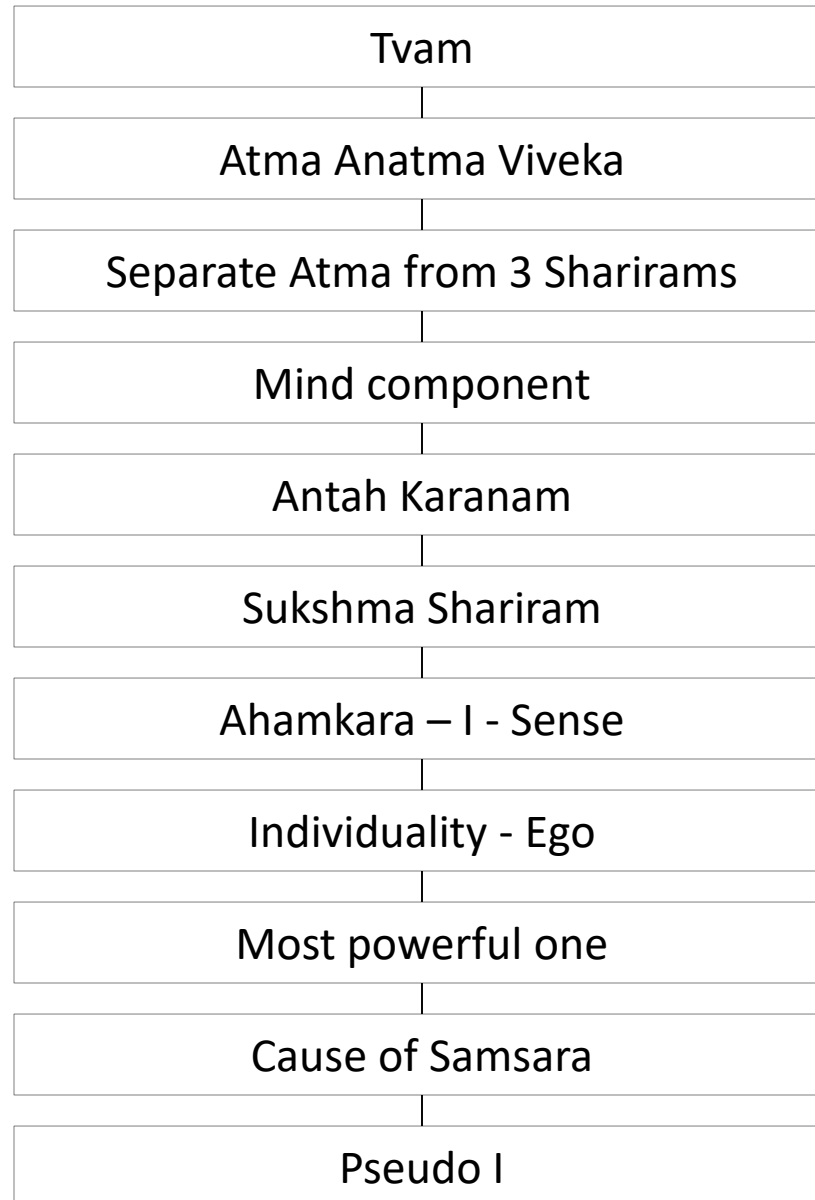
- Redundance of all spiritual literature, scriptures, uselessness.

d) Prasanga – Possibility :

- In Moksha also Samsara will be there.

Revision :

- Tvam Pada Vichara as part of Mahavakya Vichara.



- Separate Atma from Pseudo I.
- Sad Darshanam – Ramana concentrated on Atma – Ahamkara Vichara.

Principle :

- Once Aham Separated, Samsara has to collapse.
- Ahamkara is substratum, foundation upon which Mamakara, world, problems resting.
- Sureshvaracharya takes pains to establish Ahamkara not integral part of Atma.

Topic :

- Ahamkara Na Atma Dharma suppositional Argument... Abyupethya Vada.
- What is Adverse consequence if we take Ahamkara as intrinsic Nature of Atma?

I) It will never go away.

- What is intrinsic can't be lost.
- Ahamkara will become Nityam like Atma.
- Common understanding in all philosophies – Moksha and Atma Nitya.
- During Moksha alongwith Atma, Ahamkara will continue.
- Samsara will become intrinsic nature of Atma.
- If Ahamkara continues, Samsara continues.
- Why Samsara intrinsic nature of Ahamkara?
- Ahamkara = Karta, has exhaustible Sanchita Karma.
- Sanchita alone becomes Prarabda, rebirth.
- If Ahamkara pursues you, Samsara will pursue.

Example :

- Crow was carrying some food and other crows were also chasing.
- Crow had Nitya – Anitya Viveka.
- Others following me for what I have, not what I am.

Remembers :

Kaivalya Upanishad :

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः ।
परेण नाकं निहितं गुहायां विभ्राजते यद्यतयो विशन्ति ॥ ३ ॥

na karmaṇā na prajāyā dhanena tyāgenaike amṛtatvamānaśuḥ ।
pareṇa nākaṁ nihitaṁ guhāyāṁ vibhrajate yadyatayo viśanti ॥ 3॥

Not by work, nor by progeny, nor by wealth, but by renunciation alone, Immortality is attained. Higher than heaven, seated in the cave of the intellect. It shines, which the seekers attain. [Verse 3]

- “Tyaga” – Renunciation done key.
- Drops food and attained freedom.
- Human have Ahamkara in mouth, Samsara chases because I am keeping Ahamkara.

Sureshvaracharya Says :

- Drop Ahamkara – I – Notion, you will find other crows, Samsara (Mamakara) does not chase you.
- Retaining Ahamkara, you go to any Loka, no Moksha.
- Moksha Shastra will become futile, if Ahamkara is my real nature and if undroppable.
- Very important Argument.

Verse 33 :

यद्यात्मधर्मोऽहङ्कारो नित्यत्वं तस्य बोधवत् ।
नित्यत्वे मोक्ष-शास्त्राणां वैयर्थ्यं प्राप्नुयाद् ध्रुवम् ॥ ३३ ॥

*yady ātma-dharmo 'haṁkāro nityatvaṁ tasya bodha- vat
nityatve mokṣa-śāstrāṇāṁ vaiyarthyaṁ prāpnuyād dhruvam*

If the "I" is a quality of the Self, then it will be eternal like consciousness. And if it is eternal, scriptural texts which speak of liberation will certainly become futile. [Chapter 2 – Verse 33]

a) Yadi Ahamkara Atma Dharmaha Syat :

- If Ahamkara is intrinsic nature of Atma...

b) Tasya Nityatvam Syat :

- Ahamkara will be also eternal as Atma.

c) Bodhavatu :

- Like Chaitanyam, intrinsic nature of Atma, which is there eternally.
- Ahamkara will be eternal like Chaitanya Svarupam of Atma, Bodhavatu.
- Bodha = Svarupa.
- Chaitanyam not knowledge but awareness "I".
- Once Ahamkara is eternal, what is consequence?

d) Ahamkara, Nityatve Sati :

- If Ahamkara, eternal, Moksha Shastram Vaiyartham Syat.
- All spiritual literature which promise liberation will be redeemed.

- Ahamkara and Samsara will be there eternally.
- Non-spiritual Samsari to spiritual Samsari.

e) Vaiyartham Prapnuyat Dhruvam :

- Redundance, futility, waste, definitely, certainly.
- Can drop all spiritual Sadhanas meant for Moksha.
- If Moksha not possible, why waste time doing Japa, Shastra Vichara?

Purva Pakshi : Visishta + Dvaitin

- Retain individuality in Moksha also.
- Ahamkara I – must be in Moksha also.
- If it goes, it will be most ridiculous Moksha.
- Important Argument.
- Any Sadhanam is Phalam for self.
- During arrival of Moksha, if I am not there, why Moksha?
- Aham the I, Ahamkara I is destroyed in Advaita Moksha.
- I am not there, why I work for Moksha.
- Moksha is Suicide!

Advaitin :

- I – Ahamkara will be there in Vaikunta, Kailasa.
- Destruction of Ahamkara is destruction of false I.
- Real I – Atma not destroyed then you can enjoy Moksha.
- Fake I, Pseudo I alone destroyed.
- Real I, Atma I, Aham Pada Lakshyartham will continue.
- I – Atma am Mukta, free from Ahamkara and Samsara problem.
- **In Advaitam, only false I goes away, real I Atma Continues, I am eternally there as Atma I, enjoying freedom from Samsara.**
- Ahamkara should not be there in Moksha.

Verse 34 : Introduction

स्यात् परिहारः स्वाभाविकधर्मत्व-अभ्युपगमेऽपि
आम्रादि-फलवदिति चेत्, तन्न ।

*syāt parihārah svābhāvika-dharmatvābhyupagame'py
āmrādi-phala-vad iti cet tan na*

If it be said that there is a solution to the difficulty even if it is admitted to be a natural quality [of the Self], as in the case of fruits such as mango, it is not so. [Introduction – Chapter 2 – Verse 34]

Purva Pakshi Suggestion :

- We will take Ahamkara as intrinsic property of Atma.
- I understand Ahamkara should go away in Moksha.
- Assume Ahamkara to be intrinsic property of Atma which goes away in Moksha.

We say :

- Intrinsic can't go away.
- Can't have cake and eat it too!
- During Samsara Kala, Ahamkara is there, During Moksha Kala its not there.
- Intrinsic nature of Atma goes away.
- How inseparable thing can go away?

a) Svabyantuka Abyugame Api :

Purva Pakshi says :

- Even after accepting Ahamkara as intrinsic nature.
- Not incidental Adhyasa.

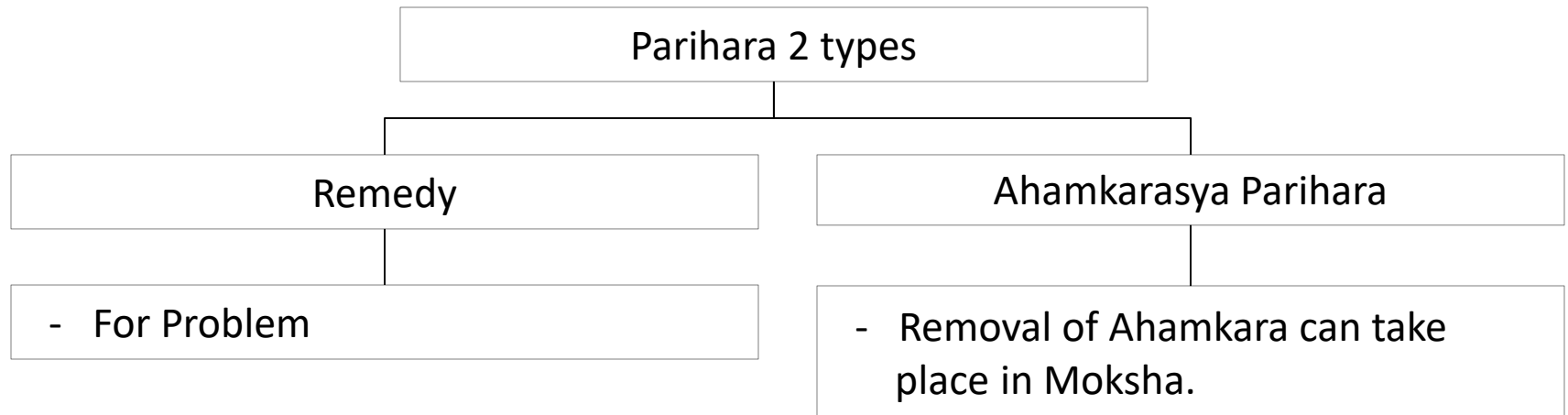
b) Parihara Syat :

- We can answer your question.

Advaitin :

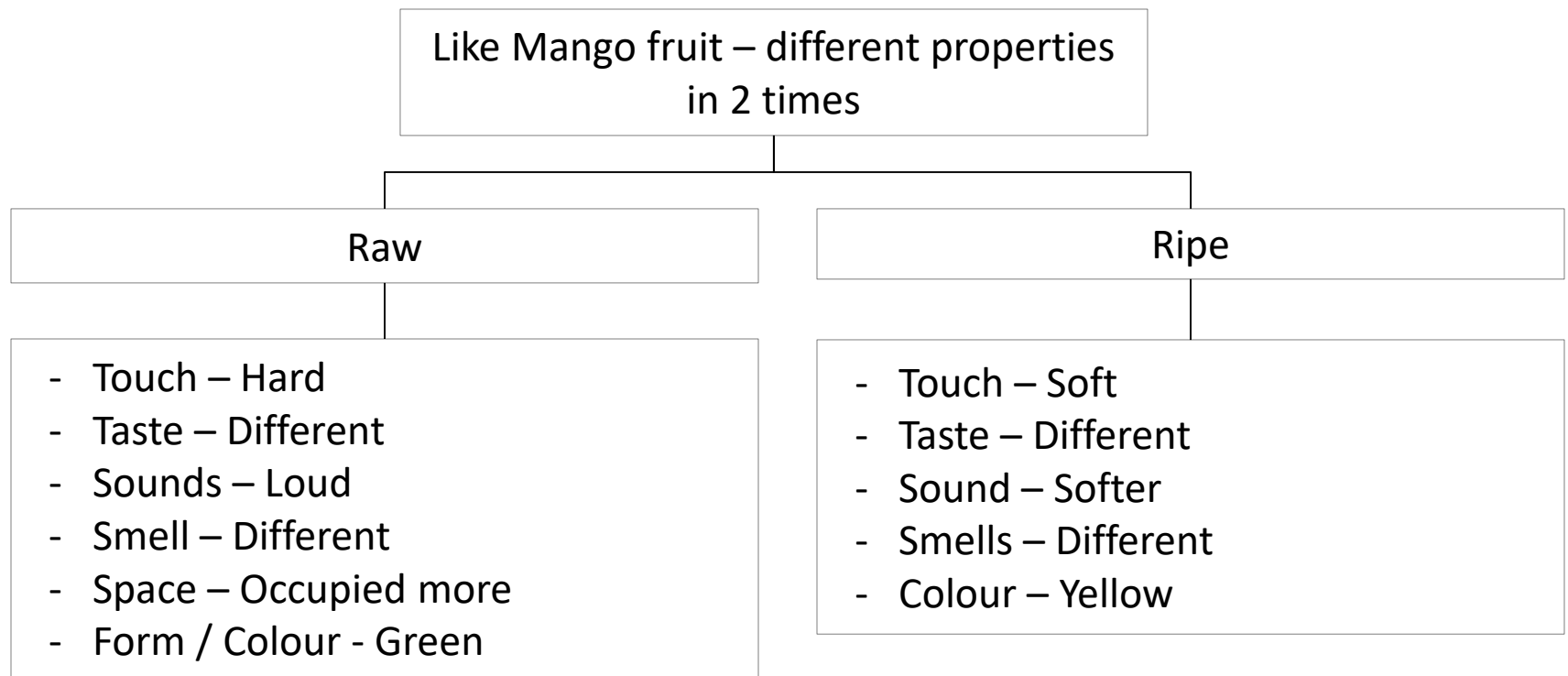
- **Problem suggested by Advaitin is :**

If Ahamkara intrinsic, it continues in Moksha.



c) Apavada Syat :

- Aamra Phalatvat.



- All 5 properties changed.

Sureshvaracharya :

- Intrinsic property – substance inseparable.
- Properties dropped by Mango at Appropriate time.
- When new property came, old went away.

Rule by Purva Pakshi :

- Svabavika Dharma Api.

Parityagaha Sambavati Amravatu.

In the same way :

Samsari Atma	Moksha Atma
Raw Atma	Ripe Atma

- Ahamkara Dharma present in Samsari Atma, has intrinsic property like Mango.
- Atma in Moksha Avasta drops Ahamkara Dharma, Mamakara Dharma, Samsara goes.
- Doesn't it sound good, like a Mango!
- Amaradhi Phalavat.

d) Itichet :

- If you have such Argument, it will not work.

Verse 34 :

आम्रादेः परिणामित्वात् गुणहानिर्गुणान्तरैः ।
अविकारि तु तद्-ब्रह्म "न हि द्रष्टुः" इति श्रुतेः ॥ ३४ ॥

*āmrādeḥ pariṇāmitvād guṇa-hānir guṇāntaraiḥ
avikāri tu tad brahma "na hi draṣṭur" iti śruteḥ*

Since objects such as the mango are subject to modification, one quality is replaced by other qualities. But Brahman is immutable, for the Sruti says, "The vision of the seer is never lost."
[Chapter 2 – Verse 34]

- If substance has intrinsic property and property is changing, displacing, replacing another intrinsic property, then substance itself is undergoing change.

- Substance is undergoing change Sureshvaracharya gives another Rule :
 - Any substance which loses intrinsic properties and gains new intrinsic properties is a changing substance.

a) Parinami Dravyam Natu Kutastha Dravyam :

- Extending this rule, if Ahamkara is intrinsic property of Atma and Atma is enjoyer, possessor of this property, at sometime loses intrinsic property, Atma becomes Parinami changing substance.
- Acquiring and losing properties.
- All scriptures uniformly say Atma is Nirvikara.

Gita :

अव्यक्तोऽयमचिन्त्योऽयम्
अविकार्योऽयमुच्यते ।
तस्मादेवं विदित्वैनं
नानुशोचितुमर्हसि ॥ २-२५ ॥

avyaktō'yam acintyō'yam
avikāryō'yam ucyatē |
tasmād ēvaṁ veditvainaṁ
nānuśōcitum arhasi || 2-25 ||

This (Self) is said to be unmanifest, unthinkable and unchangeable. Therefore, knowing This to be such, you should not grieve. [Chapter 2 – Verse 25]

- **Don't look upon consciousness as changing property of Atma.**
- Say consciousness is very nature of Atma.
- **Consciousness is Atma.**

a) Amrade Parinamitvat :

- Your statement can be applied in case of Mango not Atma.
- Atma not fruit.
- Ahamkara property will be there for Sometime and will go away.

b) Gunahavibi :

- Loss of property, caused by Guna, Gunataraihi.
- Arrival of fresh intrinsic properties by Guna.
- 2 properties can displace each other.
- Good health, bad health, old age, youth.
- Body is Parinami Dravyam.
- If Atma also like Ahamkara, it will become Parinami Dravyam.
- Atma not one of substances in creation.

c) Avikari Bavati :

- Free from all changes Parinamas.

Brihadaranyaka Upanishad :

यद्धे तन्न पश्यति पश्यन्वै तन्न पश्यति, न हि द्रष्टुर्दृष्टे-
र्विपरिलोपो विद्यतेऽविनाशित्वात् । न तु तद्वितीयमस्ति
ततोऽन्यद्विभक्तं यत्पश्येत् ॥ २३ ॥

yad vai tan na paśyati, paśyan vai tan na paśyati; na hi draṣṭur
drṣṭer viparilopo vidyate, avināśitvāt; na tu tad dvitīyam asti,
tato'nyad vibhaktam yat paśyet || 23 ||

That it does not see in that state is because, though seeing then, it does not see; for the vision of the witness can never be lost, because it is imperishable. But there is not that second thing separate from it which it can see. [IV – III – 23]

- Avinashitvat, nature of Atma is consciousness, not possible to lose or take.
- Atma does not lose Consciousness.
- Not property of Atma, Atma does not undergo change.
- See body as Chetana Shariram now, one day body becomes Achetanam, nothing happens to Atma.
- Atma is Nirakara, always Chetana Atma, Chaitanya Atma.

Gita :

अव्यक्तोऽयमचिन्त्योऽयम्
अविकार्योऽयमुच्यते ।
तस्मादेवं विदित्वैनं
नानुशोचितुमर्हसि ॥ २-२५ ॥

avyaktō'yam acintyō'yam
avikāryō'yam ucyatē |
tasmād ēvaṁ viditvainaṁ
nānuśōcitum arhasi || 2-25 ||

This (Self) is said to be unmanifest, unthinkable and unchangeable. Therefore, knowing This to be such, you should not grieve. [Chapter 2 – Verse 25]

Katho Upanishad :

न जायते म्रियते वा विपश्चिन् नायं कुतश्चिन्न बभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ १८ ॥

Na jayate mriyate va vipascit nayam kutascin-na babhuva kascit,
Ajo nityah sasvato'yam purano na hanyate hanyamane sarire || 18 ||

“The intelligent Atman is not born, nor does He die. He did not spring from anything, and nothing sprang from him. This unborn, eternal. Everlasting, ancient, is not slain even when the body is destroyed.
[I – II – 18]

d) Iti Srutehe :

- Shadvikara Atma in Sruti.
- Drashtuhu Atmanaha Na Ahamkara Drishte.
- **Consciousness of witness Atma is never lost at any time even in Sushupti, Videha Mukti.**
- Atma endowed with Consciousness.

Verse 35 – Introduction :

अहङ्कारस्य च आगमापायित्वात्,
तद्धर्मिणश्च अनित्यत्वं प्राप्नोति ।

*ahamkārasya cāgamāpāyitvāt
tad-dharmināś cānityatvaṃ prāpnoti*

Since the "I" comes and goes away, the substance in which it inheres will also be impermanent. [Introduction – Chapter 2 – Verse 35]

- Ahamkarasya Agama Pahitvat.
- Same idea.
- Mango / Ahamkara properties clarified further.

a) Ahamkarasya Agama Pahitvat :

- Ahamkara is subject to arrival and departure.

Example :

- In Sushupti and Mukti – Ahamkara goes away – Verse 32.

आत्मनश्चेद् अहंघर्मो यायान्मुक्ति-सुषुप्तयोः ।
यतो नान्वेति तेनायम् अन्यदीयो भवेदहम् ॥ ३२ ॥

*ātmanaś ced ahaṁ-dharmo yāyān mukti-susuptayoḥ
yato nānveti tenāyam anyadiyo bhaved aham*

If the attribute of "I" belongs to the Self, it should continue [along with the Self] in the states of liberation and sleep. Since the "I" does not continue with the Self, it must belong to something else. [Chapter 2 – Verse 32]

Chandogya Upanishad :

स समित्पाणिः पुनरेयाय तं ह प्रजापतिरुवाच
मघवन्यच्छान्तहृदयः प्राव्राजीः किमिच्छन्पुनरागम इति
स होवाच नाह खल्वयं भगव एव५ सम्प्रत्यात्मानं
जानात्ययमहमस्मीति नो एवेमानि भूतानि
विनाशमेवापीतो भवति नाहमत्र भोग्यं पश्यामीति ॥८.११.२॥

sa samitpanih punareyaya tam ha prajapatiruvaca
maghavanyacchantahrdayah pravrajih kimicchanpunaragama iti
sa hovaca naha khalvayam bhagava evam sampratyatmanam
janatyayamahamasmiti no evemani bhutani
vinasamevapito bhavati nahamatra bhogyam pasyamiti ॥ 8.11.2 ॥

If the attribute of "I" belongs to the Self, it should continue [along with the Self] in the states of liberation and sleep. Since the "I" does not continue with the Self, it must belong to something else.
[Chapter 2 – Verse 32]

- In Sushupti Ahamkara goes away is our personal experience.
- Nobody has sense of Aham, No Manaha, No Samsara.

a) Ahamkara Jagrat Avastaya Aagachhati, Sushupti Avastaya Apa Gachhati :

- Agama – Arrival.
- Apahi – Apaha – Departure.
- Apayaha – Danger.

b) Tad Dharminaha Cha :

- If Atma is substance upon which Ahamkara property is resting.
- Ahamkara property resting will be subject to change like Mango.
- Let Atma undergo change like Mango – Samsara + Mukti property.

c) Anitvatyaha Prapnoti :

- Atma will become Anityam, perishable.

Sruti :

- Atma Nityaha.

Law :

- **Any substance which has got property, subject to arrival and departure will be perishable.**
- In all 12 systems of philosophies, 6 Astika, 6 Nastika one crucial, subtle topic discussed.
- **What is relationship between Atma and Consciousness?**
- All 12 have different theories.
- Relationship between I and Consciousness.
- **Famous Law :**
Consciousness, Chaitanyam not arriving, departing property of Atma.
- If so Atma will become perishable substance.

Verse 35 :

आगमापायि-निष्ठत्वाद्-अनित्यत्वं इयाद्-दृशिः ।
उपयन्नपयन् धर्मो विकरोति हि धर्मिणम् ॥ ३५ ॥

*āgamāpāyi-niṣṭhatvād anityatvam iyād dṛśiḥ
upayann apayan dharmo vikaroti hi dharminam*

Since the "I" comes and goes away, the substance in which it inheres will also be impermanent. [Introduction – Chapter 2 – Verse 35]

2nd Line :

- Very important line quoted in Sanskrit commentaries :

Upayam, Apayam Dharmaha :

- If consciousness is property, it will become perishable.
- **Atma is not having property of Consciousness, Atma is Consciousness.**
- Unlike other properties like Height, weight, colour, etc, consciousness is non-arriving non departing intrinsic property of Atma.
- All discussions based on important law.
- Dharmaha, any property attribute, Guna, like height weight, colour, belongs to the substance.
- In Nyaya Shastra – 24 Gunas as in Tarqa Shastra.
- Consciousness also one of properties of matter.
- Vedantin attacks Vehemently in advanced granthas.
- Buddhi, Sukham, Dukham, consciousness – taken as properties.
- If Consciousness is a property, attribute – Upayan – arrives Apayan – goes,
 - Upa + “E” Dhatu
 - Apa + “E” Dhatu
- Arriving, departing properties will cause big Damage to locus of property, substance.

d) Vikroti Dharmi :

- Modifies substance.
- Substance is Locus of attribute.
- Arriving, departing attribute will modify its locus which is the substance.
- If Ahamkara is arriving, departing property located in Atma substance, Atma will be subject to change.
- Atma will also be subject to death.
- Attribute modifies the substance.

Verse 36 – Introduction :

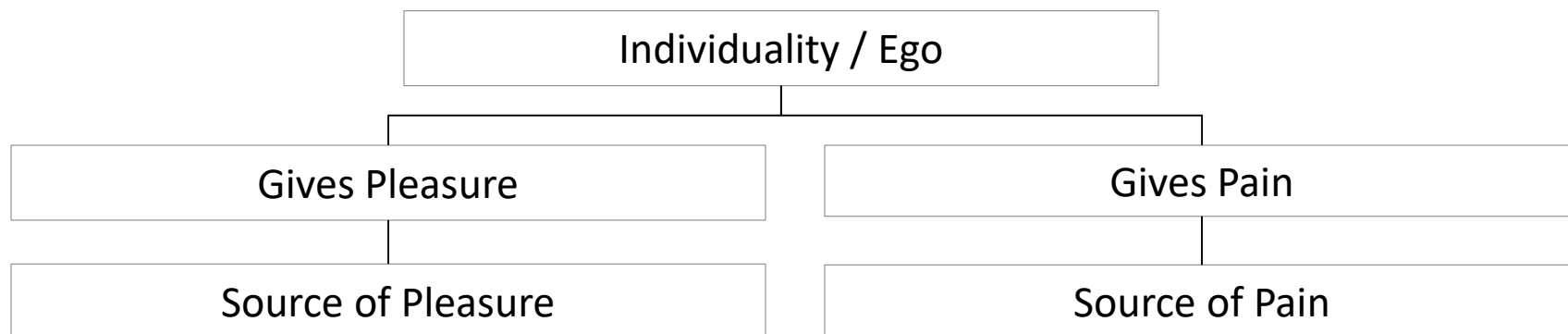
अस्तु अनित्यत्वं, कम् । उपालभेमहि
प्रमाणोपपन्नत्वात् इति चेत्, तन्न ।

*astv anityatvam kam upālabhemahi
pramāṇopapannatvād iti cet tan na*

If it be said, "Let the Self be impermanent. Whom shall we blame for this, since it is supported by pramana" it is not so. [Introduction - Chapter 2 – Verse 36]

Purva Pakshi :

- Somehow wants to hold to Ahamkara, thinks dropping Ahamkara is death.
- Biggest misconception in spirituality.
- He wants to hold to individuality, mother, father, son, boss...



- Ahamkara has to be accepted as intrinsic nature of Atma.
- If Atma perishes, does not matter.
- Astu is Anityatvam.

Revision :

Sureshvaracharya is establishing :

- Ahamkara is only attribute of Anatma – Antahkaranam.
- Ahamkara is not intrinsic attribute of Atma.
- If Ahamkara is intrinsic attribute, in Mukti also Ahamkara will continue. If Ahamkara continues, Karma, Samsara will continue.
- Therefore, Ahamkara should not be intrinsic Dharma of Atma.

Purva Pakshi :

- Ahamkara is intrinsic attribute of Atma and in Moksha, Atma loses Ahamkara even though Intrinsic.

Example :

- Mango or Banana or any fruit loses inseparable attribute like colour, weight, taste when it turns ripe.
- Compare Atma to fruit like Mango, it loses attribute of Ahamkara during Moksha.
- Sureshvaracharya gives answer in verse 35.
- If Ahamkara is intrinsic attribute and lost in Moksha like Amora Phalam, there will be new problem.
- When a substance loses attribute, then substance itself undergoing change.
- Any attribute can arrive and depart from a substance without making change in substance.

- If Atma is having Ahamkara now and loosing Ahamkara during Moksha then it will mean Atma is subject to change.

Important Law :

- Upayan Apayan Dharmaha Vikaroti Dharminam.

Verse 35 : 1st Line :

d) Ahamkarasya Agama Pahitvat :

- If we accept Purva Pakshi contention, Ahamkara being, Agama Pahi, subject to arrival and departure, Upon substance Atma.

e) Dharminihacha Amritatvam Prapnoti :

- Atma substance possessing.
- Ahamkara now according to you and which is loosing Ahamkara attribute at the time of Moksha.
- Atma the substance will be subjected to change.
- Atma will not be Nirvikara, Atma will become Savikara, like Mango.
- Let Atma be like fruit, like Mango, it will become perishable, Anityam mortal, finite, impermanent like Mango.

f) Drishihi :

- Atma Substance, Chaitanya Svarupa.
- When will Atma Consciousness be subject to finitude?
- When Atma is substance possessing temporary Ahamkara.

g) Agama Pahi Nishtatvat :

- Atma is possessor of temporary attribute according to Purva Pakshi contention.
- Atma substance possessing impermanent attribute of Ahamkara (arriving and departing).

Remember Law :

- Upayan Apayan Darmaha.
- When Changing attribute is located in a substance..
- What attribute does?
- It will bring about change in substance.
- Viral fever stays for one week and goes away.
- Substance, individual student has gone through fever, no Shakti.

h) Vikroti Dharmina :

- When Dharma comes and goes Dharmi will become changing, perishable.

2nd Line : Very important often quoted.

- Upayan, Apayan, Arriving and departing Dharmaha.
- Vikroti, will bring about a change, will modify Dharmi substance upon which it comes and goes.

Purva Pakshi Question : Verse 36 – Introduction

- Let it be so, I hold to my philosophy.
- Even if Atma is Anityaha, it does not matter.
- Let us assume Ahamkara belongs to Atma only, let it be subject to change, let Atma become Anitya, accept Atma as Anityam.
- If logic says so – don't bluntly hold to Nitya Atma, Anitya Atma proved by logic.
- Ahamkara is my property Atma is Anitya, accept Anityatvatvam.
- Accept fact of impermanent of Atma if it has been logically proved.
- Fact should be accepted, don't go by emotions.
- Fact does not go by emotions.
- If Scientifically proved, intellectual honesty is important virtue, every seeker should have.
- If Advaitam is disproved and I am convinced by the fact, I will reject what has been falsified.
- Seeker not interested in Advaitam, Visishta Advaitam.
- Seeker interested in truth.
- Reject Advaitam if untrue.
- Now I hold to Advaitam because I am convinced it is the ultimate reality, truth.
- Challenge is on....
- If Atma proved Anityam accept it.

i) Vastu Anityatvatm Kamphala Me Abhi :

- Whom can you get angry with?
- Accept Anityatvam of Atma.

j) Pramana Upapamatvat :

- Because it has been logically proved.
- Pramana Upapannam is logical proof.
- Ahamkara is intrinsic attribute of Atma, changing, Anityam.
- Atma – Changes, Anityam why can't you accept Anityam why can't you accept Anityatvam of Atma.
- Upto this Purva Pakshi Portion.

k) Iti Chet :

- Siddanta portion Sureshvaracharya.
- If this is your argument.

l) Upapannatvat – Purva Pakshi Portion :

Verse 36 :

सदाविलुप्त-साक्षित्वं स्वतःसिद्धं न पार्यते ।
अपह्नोतुं घटस्येव कुशाग्रीय-धियात्मनः ॥ ३६ ॥

*sadā 'vilupta-sākṣitvaṃ svatas-siddham na pāryate
apahnōtuṃ ghaṭasyeva kuśāgriya-dhiyātmanah*

If it be said, "Let the Self be impermanent. Whom shall we blame for this, since it is supported by pramana" it is not so. [Introduction - Chapter 2 – Verse 36]

Sureshvaracharya :

- Ahamkara is subject to change proved by experience, as in Jagrat, Swapna.
- Sakshi not subject to change, proved by experience, as in Sushupti, self evident.

Atma :

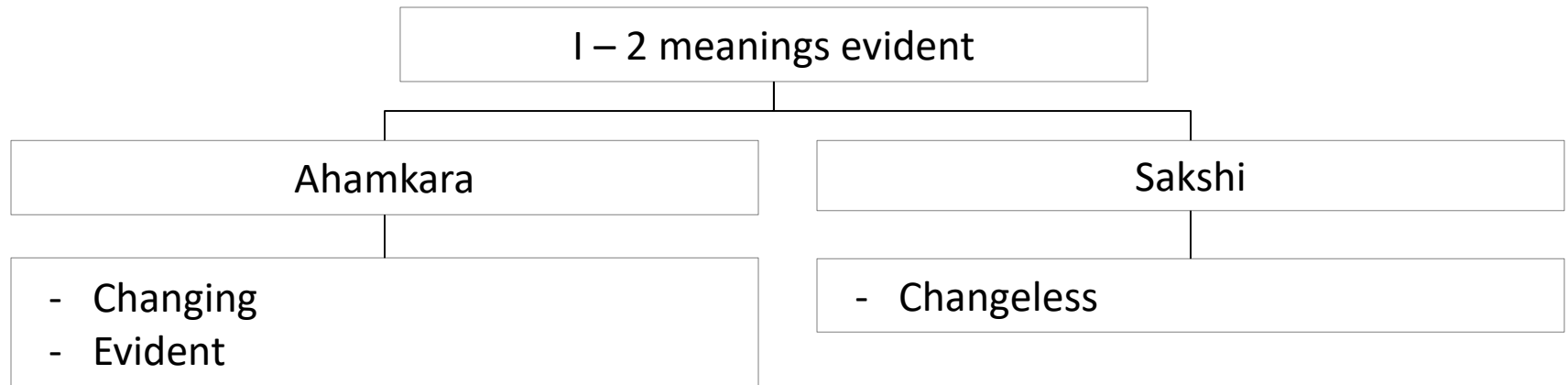
- Sakshi changeless eternal, permanent.

a) Avilupta Sakshitvam :

- You can't say, Impermanence of Sakshi is proved status of being Sakshi, Sada, Atma the real I, Svata Sidda, self evident.
- Nobody can challenge, what is meaning?

Subtle topic :

Mundak Upanishad : Bashyam



- Carefully discern when each one is evident.

3 I's

I

II

III

- Ahamkara I
- Present I
- Cognised I
- Seer of Wednesday class, talker, student.
- Desha, Kala, Attributes.
- Old I
- Sad I
- 1st time seeing is cognition, present time.
- In front now, todays class.
- Anubava Aham.

- Ahamkara I
- Past I
- Remembered I
- Different Desha Kala, Attributes
- Young I
- Happy I
- Not in front now, last class.
- Smrita Aham.

- Recognised I
- Pratyabingya Aham.
- That young I is this old I, equated.
- That Ahamkara [I] = This Ahamkara [II]
- Saha Aham Asmi.
- In every recognition, we are equating past and present.
- Can use verb recognition, Pratyabingya, only in equation of past and present.
- Important for Vedanta.
- Only from this, we prove Sakshi.
- Saha – Past teacher of Naishkarmya Siddhi.
- Aham Asmi – Present teacher of Atma Bodha.
- In self recognition I am equating remembered I and experienced I.

2 Ahamkaras recognized by Sakshi :

- Past remembered
- Present cognised.
- Refers to common Aham, experienced changelessly as Soham.

Gita : Chapter 2 – Verse 13

- Sakshi Aham continues in next Janma.

Problem :

- Past Ahamkara, present Ahamkara can't be equated through self recognition because Desha, Kala, Gunas different.
- When attributes different, how to equate?

Vedantas Question :

- When you recognize old friend and present friend, what happens?
- Attributes of body – old – Young, Hair – No Hair, different skin.
- That person is This person.
- Remove differentiating attributes not physically.
- Recognise common factor in old person and present person.
- Whatever recognition, superficial difference removed, essential, common feature retained.

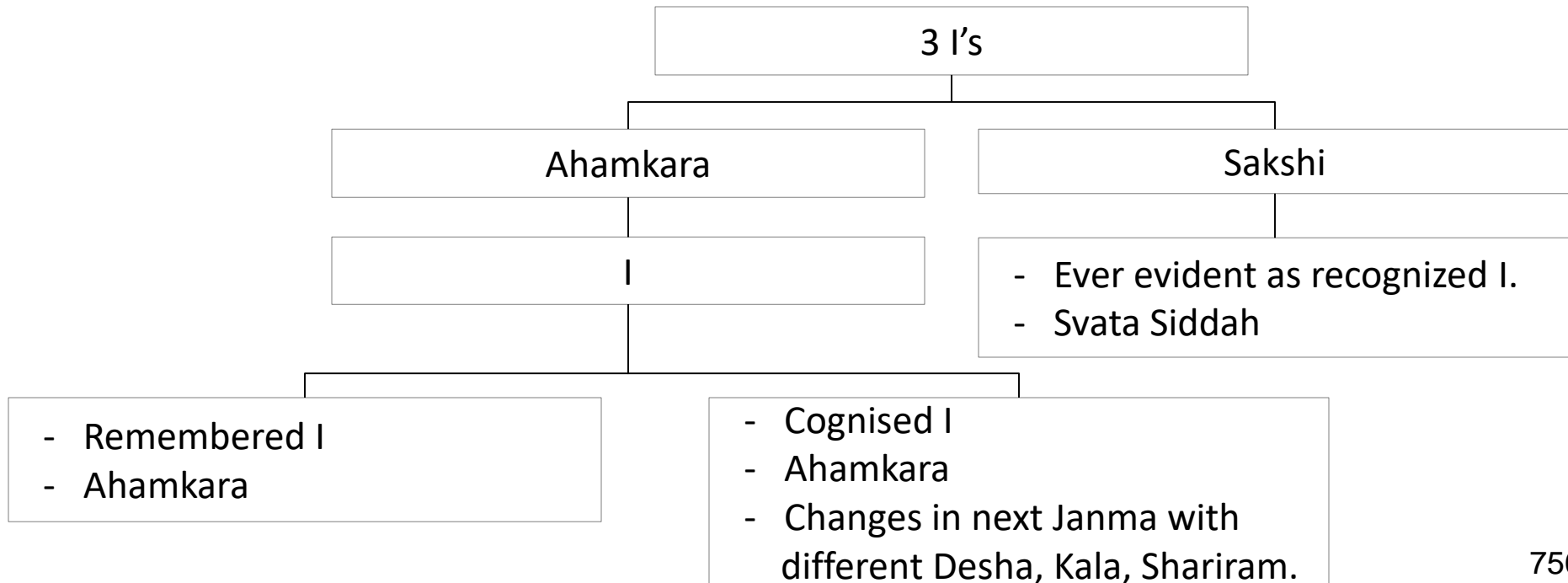
Example :

- Soyam Devadatta.

Equate :

- Past Ahamkara = Present Ahamkara as Saha Aham Asmi.
- You are removing time, space attributes and taking common factor in past and present Ahamkara.
- Not sorrow, past attribute, not happiness present attribute, remove all emotions belonging to Ahamkara (One owning the body and mind).

- What you are referring to is changeless, common factor in changing Ahamkara.
- Past Wednesday, present Wednesday, Ahamkara has changed, see nail, grown up now, emotions changed, Chidabasa changed.
- Saha aham, referring to Changeless Sakshi.
- Sakshi changelessly continues in and through waking, dream, sleep states of mind.
- 3 changing Ahamakra – I's.
- That person who was Gita teacher is this Upanishad teacher.
- Ahamkara, Body, mind, emotions have changed.
- Soham = Recognised I / Sakshi.
- 50 years ago and now has not changed.



Dakshinamurthi Stotram :

राहुग्रस्त दिवाकरेन्दु सदृशो माया समाच्छादनात्
सन्मात्रः करणोप संहरणतो योभूत्सुषुप्तः पुमान् ।
प्रागस्वाप्स मति प्रभोदसमये यः प्रत्य भज्जायते
तस्मै श्री गुरुमूर्तये नम इदं श्री द क्षणामूर्तये ॥ ६ ॥

rāhugrasta divākarendu sadṛśo māyā samācchādanāt
sanmātraḥ karaṇopa saṁharaṇato yo-bhūtsuṣuptaḥ pumān |
prāgasvāpsamiti prabhodasamaye yaḥ pratyabhijñāyate
tasmai śrī gurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 6 ||

On folding up all the functions of the senses, He who enters into a state of deep-sleep and there becomes existence veiled in maya, like the sun or the moon during eclipse, and who, on waking, remembers to have slept.. To Him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 6]

- Recognised I = Pratyabingya I.
- What is nature of Pratyabingya I?

a) Avilupta Sakshi :

- Changeless witness always behind experienced I and remembered I.

b) Apaknaktum Paryate :

- That Sakshi eternal Atma can never be negated, Na Shankayate Apanoti.

c) Ghatasya Eva :

- Like you negate any other object in the world, Sakshi can never be negated.

Ahamkara :

- Negated in Sushupti, Moorcha.

Sakshi :

- Never negatable.

d) Kusha Griya Dhiya Atmani :

- Even by person of Sharp intellect, Razor Sharp Buddhi.
- Grass with Sharp tip = Kusha.
- Atma = Sakshi, Changelss, Nityaha.
- **Witnesshood of Sakshi can't be negated by anyone.**

Corollary :

- If changelessness established, then immortality established.
- Death is a form of change.
- Negate change, negate death.
- **If Atma is changeless, deathless it can't have changing Ahamkara as its attribute.**
- Only intellectual separation, no physical separation possible.

Original Consciousness	Reflected Consciousness
All pervading	Confined to body

- 2 Chaitanyams are in one body, can't separate physically.
- How to separate?

Original Consciousness	Reflected Consciousness
<ul style="list-style-type: none"> - Recognised I is Nirguna Aham. - Neither young or old. - If young, you can't equate to old. - Nididhyasanam. 	<ul style="list-style-type: none"> - Remembered I and experienced I, Saguna Aham. <p>I) This is Devadatta.</p> <p>II) That Devadatta.</p> <ul style="list-style-type: none"> - Has older attributes. - Remembered Devadatta.

- **Keep Nirugna Aham in mind and say Aham Brahma Asmi.**
- **By Baga Tyaga Lakshana, we remove younger and older attributes intellectually and claim attributeless Sakshi Aham as Brahman.**
- Ahamkara – Aham Viveka to be carefully done.
- This is last step before Aham Brahma Asmi.

Verse 37 – Introduction :

एतस्माच्च हेतोः अहंकारस्य अनात्मधर्मत्वम्
अवसीयताम् ।

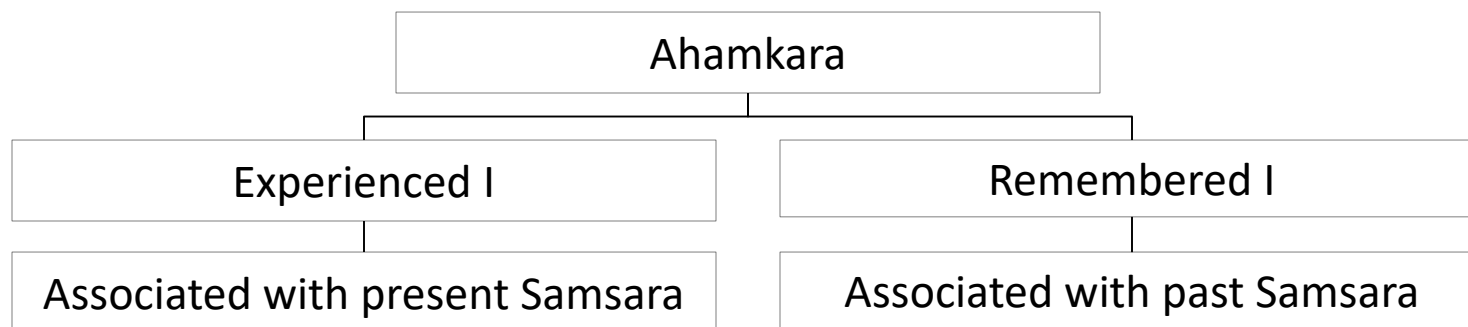
*etasmāc ca hetor ahaṁkārasyānātma-dharmatvam
avasiyatām*

From this reason also, it should be known that the "I" is a quality of the not-Self. [Introduction – Chapter 2 – Verse 37]

- Hence, Sureshvarachara dwells more.

a) Etasmat Hetoho :

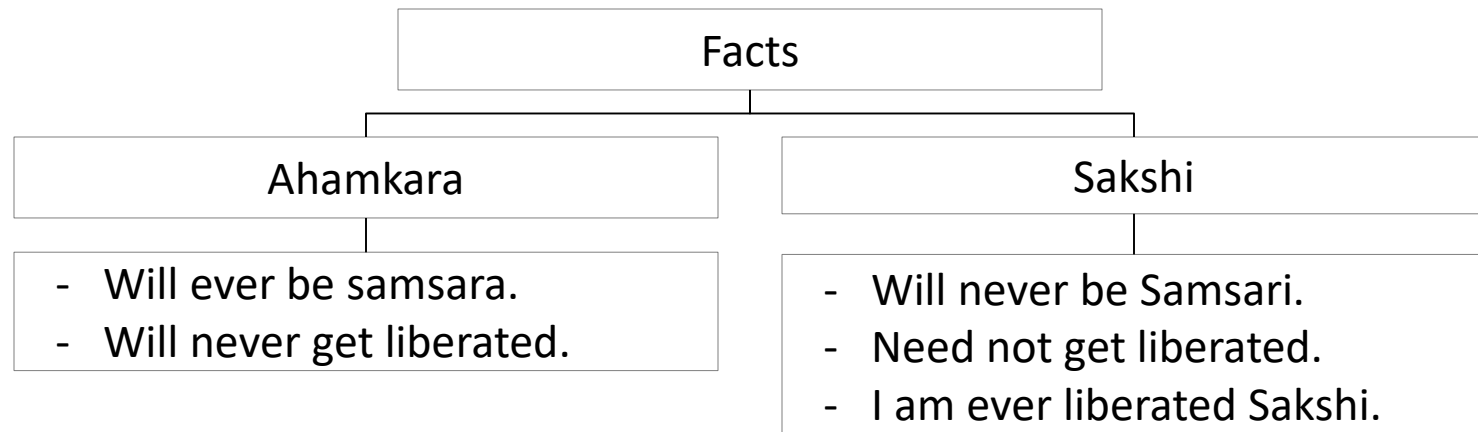
- Because of following reason also.
- Experienced I and remembered I both are Anatma Dharma Vatu.
- Belongs to Anatma.



b) Iti Avasiyatam :

- Let it be clear, moment you understand, I Sakshi does not have past Samsara and present Samsara.
- **Both past and present Samsara will go away as they belong to coming, going Ahamkara.**

- **I am recognized I, which was behind past Ahamkara and is behind present Ahamkara.**
- Sakshi, witness is like screen which is allowing episodes upon itself for a serial.
- Screen unaffectedly continues during serial.
- I – Sakshi continue during Ahamkara episodes.
- Cried yesterday, happy today, will fight tomorrow.
- **I Sakshi am always Asamsari.**
- Burden belongs to Ahamkara.
- I, Sakshi am Nitya Mukta, why stop serial?
- Bought tv not for Switching off and sleeping.
- In Sushupti, Ahamkara sleeps.
- This understanding is Moksha.
- No change in Ahamkara.



- Other than understanding Ahamkara – Sakshi Viveka, there is no other liberation. 755

Verse 37 :

प्रमाणैश्चावगम्यत्वाद्-घटादिवद्-अहंद्दशेः ।
यतो राधिः प्रमाणानां स कथं तैः प्रसिध्यति ॥ ३७ ॥

*pramāṇaiścāvagamyatvād ghaṭādi-vad ahaṁ-dṛśeḥ
yato rāddhiḥ pramāṇānām sa katham taiḥ prasidhyati*

Since the "I" is known through pramanas, its relation to the Self is like that of objects such as pot. How can that from which pramanas are established be proved by them? [Chapter 2 – Verse 37]

- Because Ahamkara is subject to arrival and departure, it belongs to mind, Anatma, only.
- Ahamkara must be classified under object only.
- Learn to classify Ahamkara as one of the objects in creation.
- “Abhimana Tyagaha” (Refer Gurupoornima talk).
- Ahamkara is object belonging to the world, don't include in real I.
- How do you classify Ahamkara into object?

Ghata – Pot :

- Object, Prameyam, perceived through Pramanam (Vishaya).

Ahamkara :

- Object proved through Pramanam.

Example :

- Spectacles : Intimate object, don't enumerate with other objects.

- Generally, included as subject, which is a blunder.
- I commit a blunder, include Ahamkara in me.

a) Ahamkara Api Prameya, Pramana Vishayatvat, Ghatavatu :

- It is Anatma.

b) Aham Drishe :

Aham	Drishe
Ahamkara	Atma Chaitanyam

- What is Pramanam which objectifies Ahamkara?

Revision :

- Tvam Pada Artha Vichara.
- Atma, Anatma Viveka.
- Anatma is Sharira Trayam, Sukshma Shariram, one component.
- Ahamkara one of the important attributes of Sukshma Shariram.
- Whenever Ahamkara is, Atma is.

Atma	Ahamkara
Chit Rupa	Chidabasa Rupa

- Can't go to Turiyaya or Samadhi without Ahamkara.
- Chidabasa will not go away as long as we are alive.

- Intellectually separate not physically.
- Sureshvaracharya establishes Ahamkara as attribute of Sukshma Shariram not Sakshi.

2 Arguments given so far :

I) Drishyatvat :

- Ahamkara is object of experience.

- **Law :**

Any experienced attribute should belong to experienced object not to experiencer, subject, Sakshi.

- Ahamkara is part of Kshetram, Anatma, does not belong to Kshetrajna, experiencer.

II) Anirmoksha Prasanga :

- If Ahamkara is attribute of Atma, then Moksha is not possible.
- As long as Ahamkara is there, Kartrutvam will continue.
- Trividha Karmani will continue, Samsara will continue, Moksha will be impossible.
- If person says Aham belongs to Atma and goes away during Moksha (like in Mango) then it will bring about change in Atma.

Law :

आगमापायि-निष्ठत्वाद्-अनित्यत्वं इयाद्-दृशिः ।
उपयन्नपयन् धर्मो विकरोति हि धर्मिणम् ॥ ३५ ॥

*āgamāpāyi-niṣṭhatvād anityatvam iyād dṛśiḥ
upayann apayan dharmo vikaroti hi dharminam*

Since the "I" comes and goes away, the substance in which it inheres will also be impermanent. [Introduction – Chapter 2 – Verse 35]

- Atma substance will undergo change.
- Attribute comes and goes, substance will change.
- If Atma changes, it will be subject to death, no eternal Moksha.
- How can mortal Atma have eternal Moksha?
- Therefore, Anirmoksha Prasanga Dosha.

Verse 37 :

III) Ahamkara is proved by Pramanam :

Atma	Ahamkara
Svata Siddah	Pramana Siddatvat

- Totally different nature.

a) Aham Drishe Avagamyatvat :

Aham	Drishe
Ahamkara	Cahtianya Svarupa Atma

b) Chaitanyaya Atmanaha :

- For Atma, subject, Sakshi I, Ahamkara is knowable object, provable through different Pramanas.

Conclusion :

- Ahamkara Prama Siddha, known, established through Shastra, Anumana, Anubava Pramanas.

Pramanas for Ahamkara :

I) Aham Pratyaya :

- Ahamkara revealed through I – thought.
- During waking and dream, I – thought is there.

Waking + Dream	Sleep
<ul style="list-style-type: none">- I – thought is there.- Ahamkara Appears.	<ul style="list-style-type: none">- I – thought absent- Ahamkara disappears.

- Aham Pratyaya Sakshi Pratyaksha, Siddah.

II) Anumana Pramanam :

- Knower principle is agent operating Karmas in Vyapara.
- All Pramanams – Anumana, Shastram, Arthapatti, Pratyaksha are operated by Karta – Ahamkara, subject, Pramata.
- Pramata can be inferred from the operations of Pramanam.
- From Pramana Vyapara, operations of instrument, operator Pramata can be inferred.
- See car running, infer driver of car.
- Pramana Vyapara clue for knowing Pramata, Ahamkara.
- From Prama instrument, can infer Pramata, Ahamkara.

Jagrat / Svapna	Sushupti
<ul style="list-style-type: none"> - Pramana Vyapara is there. - Pramata is there. 	<ul style="list-style-type: none"> - No Pramana Vyapara - No Pramata

III) Sruti Pramanam for Ahamkara :

Brihadaranyaka Upanishad :

आत्मैवेदमग्र आसीत्पुरुषविधः, सोऽनुवीक्ष्य नान्यदात्मनोऽपश्यत्,
 सोऽहमस्मीत्यग्रे व्याहरत्, ततोऽहं नामाभवत्;
 तस्मादप्येतद्दूर्यामन्त्रितोऽहमयमित्येवाग्र उक्त्वाथान्यन्नाम
 प्रब्रूते यदस्य भवति; स यत्पूर्वोऽस्मात्सर्वस्मात्सर्वान्पाप्मन
 अउषत् तस्मात्पुरुषह; ओषति ह वै स तम् योऽस्मात्पूर्वो
 बुभूषति य एवं वेद ॥ १ ॥

ātmaivedamagra āsītpuruṣavidhaḥ, so'nuvīkṣya nānyadātmano'paśyat,
 so'hamasmītyagre vyāharat, tato'haṁnāmābhavat;
 tasmādapyetarhyāmantrito'hamayamityevāgra uktvāthānyannāma
 prabrūte yadasya bhavati; sa yatpūrvo'smātsarvasmātsarvānpāpmana
 auṣat tasmātpuruṣah; oṣati ha vai sa tam yo'smātpūrvo
 bubhūṣati ya evaṁ veda || 1 ||

In the beginning, this (universe) was but the self (Virāj) of a human form. He reflected and found nothing else but himself. He first uttered, 'I am he.' Therefore he was called Aham (I). Hence, to this day, when a person is addressed, he first says, 'It is I,' and then says the other name that he may have. Because he was first and before this whole (band of aspirants) burnt all evils, therefore he is called Puruṣa. He who knows thus indeed burns one who wants to be (Virāj) before him. [I – IV – 1]

- Brahmaji in creation used word Aham in the beginning.
- Human beings follow Parampara.

Sruti Says :

- Know there is Ahamkara known by word “Aham”.

Ahamkara known by 3 Pramanams

Pratyaksha

- Ahamkara known clearly by Sakshi.

Anumana

- Jagrat, Svapna Ahamkara present.
- Sushupti Ahamkara Absent

Shastra

- Brihadaranyaka Upanishad.

- Therefore Ahamkara is Pramana Siddha.
- Atma is totally different, not proved by any Pramana.
- Atma is self evident, evident even before we operate Pramanams.

c) Pramanam Raadihi Yataha Bavati :

- Pramanams themselves proved by Atma.

d) Katham Saha te Prasidyati ?

- How can Atma be proved by any Pramanam?

Ahamkara	Atma
- Proved by Pramanam	- Not proved by any Pramanam. - Pramana themselves proved by Atma.

- If Atma not proved by Pramana, what is proof of Atma?
- It is self evident Svarupam.
- Because of which Atma, Pramanams are proved, how can that Atma be proved by Pramana.
- How can prover of Pramanas be proved by Pramanams.

Raddihi : New word

- Rath – To prove
- Siddhi - Proof

Conclusion :

- Ahamkara, Atma totally different is nature.
- Ahamkara can't be attribute of Atma.

3rd Argument : Nature

Ahamkara	Atma
- Pramana Siddaha	- Svarupa Siddaha, Svata Siddah

- One can't be attribute of other.

Verse 38 : Introduction

धर्मधर्मिणोश्च इतरेतर-विरुद्धात्मकत्वाद्
असङ्गतिः ।

*dharma-dharminoś cetaretara-viruddhātmakatvād
asaṅgatiḥ*

Since they (i.e. the Self and the "I") are mutually opposed in nature, they cannot be related as substance and attribute. [Introduction – Chapter 2 – Verse 38]

4th Argument :

- Different nature, one can't become attribute of other.

Dharma	Dharmi
<ul style="list-style-type: none">- Ahamkara- Attribute	<ul style="list-style-type: none">- Atma- Substance

a) Itaretara Virudhatvat :

- Since their natures are totally different.

b) Asangatihi :

- Can never be intimately associated as substance and attribute, classified in this way.

Sureshvaracharya :

Ahamkara	Atma
<ul style="list-style-type: none">- Object of experience- Achetanam- Drishya Gunaha	<ul style="list-style-type: none">- Subject of experience.- Experiencer- Chetanam- Consciousness

- Chetana – Achetana Rupa virodah Asti.
- Refer : Brahma Sutra – Adhyasa Bahsyam.

Ushmat Asmat Gochara...

युष्मदस्मत्प्रत्ययगोचरोः विषयविषयिनोः
तमः प्रकाशवद्विरुद्धस्वभावयो इतरेतर
भावानुपपत्तौ सिद्धायां तद्धर्माणामपि
सुतरामितरेतर भावानुपपत्तिरित्यत
अस्मत्प्रत्ययगोचरे विषयाणि चिदात्मके
युष्मत्प्रत्ययगोचरस्य तद्धर्माणां
चाध्यासस्तद्विषयिण विषयिनस्तद्धर्माणां
च विषयेऽध्यासौ मिथ्यैति भवितुं युक्तम् ।

*Yushmat asmat pratyaya gocharayoho, visaya visayinoho,
tamah prakashavad Virudha svabhavayoho, etaraetar
a bhavanupapatthau siddhyam , taddharmanapi
sutaram itaraetara bhavanupaatthih, ithyathah
asmatpratyaya gochare vishayini chidatmake
yushmat pratyaya gocharasya vishayasya taddharmanam
chadhyasaah viparyayena vishayinah taddharmanam
cha vishaye adhyaaso mithyetai bhavitum yuktam.*

Of object and subject revealed by You and I thought, like darkness and light being opposite in nature, their mutual transference is not tenable being established, the mutual transference of even their qualities is certainly not tenable, therefore on the subject revealed by I thought which is of the nature of consciousness, superimposition of object revealed by you thought and its qualities and conversely the subject and its qualities being superimposed on the object, is denied. ie., it is not proper to say that adhyaasa is there...

Verse 38 :

धर्मिणश्च विरुद्धत्वात् न दृश्यगुण-सङ्गतिः ।
मारुतान्दोलित-ज्वालं शैत्यं नाग्निं सिसृप्सति ॥ ३८ ॥

*dharmiṇaśca viruddhatvān na dṛśya-guṇa-saṅgatiḥ
mārutāndolita-jvālaṁ śaityaṁ nāgniṁ sisṛpsati*

An attribute of an object which is seen can never be related to the seer as its substance, because they are opposed to each other. Cold cannot go near the blazing fire which is helped by the wind. [Chapter 2 – Verse 38]

a) Dharminaha Virudhatvat :

- Atma the substance which is supposed to possess attribute is totally opposite to.

b) Drishya Gunaha :

- Nature of Ahamkara, object of experience.

c) Sangatihi Na Bavati :

- Association not possible why?

d) Virudhatvat :

- Opposite nature.
- Chetana Atma can't have Achetana Ahamkara as attribute.

Clarified through following example :

e) Shaityam (Coolness) :

- Can't form attribute of Agni.
- Coolness can't desire to join Agni.

f) Sisrupsati :

- Does not desire to approach Agni.
- Srip = Dhatu – to go near.
- Sartum Ichhati.
- Desiderative – can't even desire.
- Adjective to Agni.
- May be in Siberia, Alaska, coldness can become attribute of small flame?
- Doubt may come.

g) Maruta Anjvalita Jvalam :

- Like Sun, with fierce flame, Agni endowed with strong Air movement, fanning, (not by local Vishari).

Example :

- Bush fires in California, Australia can't be approached by Shaityam.

h) Andolanam – Sethu Samudram movement.

- Cradle – also called Andolika.
- Andolika Raga, Raaga Sudarasa has swinging to put child to sleep if properly sung.
- Andulokyati Dhatu.

Ahamkara	Atma
Coldness	Conflagration of fire

- How can Ahamkara come near Atma to become its attribute?
- Sun is fitting example given by Sureshvaracharya to Purva Pakshi's Mango!
- 4th Argument – Virodha Svabavatvat.

Verse 39 – Introduction :

तस्माद् विस्रब्धम् उपगम्यताम् । *!asmād visrabdham upagamyatām*

So, this may be accepted without any doubt. [Introduction – Chapter 2 – Verse 39]

a) Tasmat :

- Therefore because of 4 powerful arguments.

b) Upagamyate :

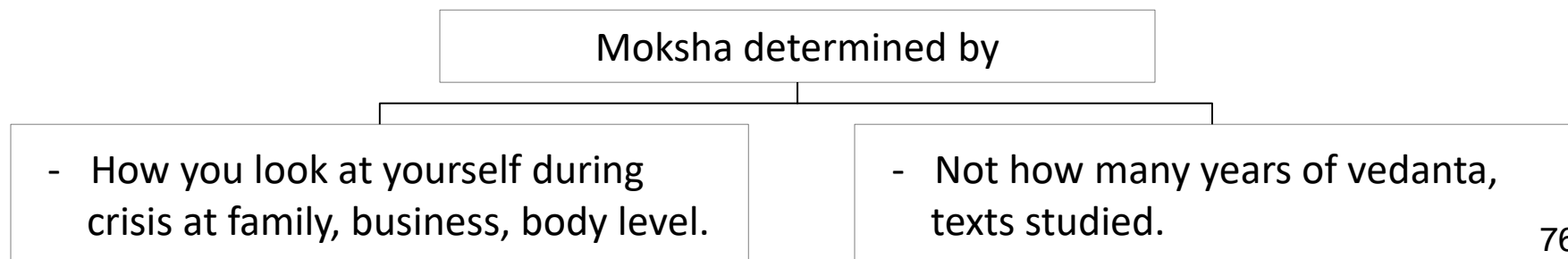
- Let all Purva Pakshi accept.

c) Visrabdam :

- Confidentially, doubtlessly.

Atma	Ahamkara
<ul style="list-style-type: none">- Ever observer- Nitya Chaitanyam	<ul style="list-style-type: none">- Ever observed.- Jadam

- Don't mix Atma and Ahamkara even though they are in close proximity.



- How do I judge myself as free or trapped Ahamkara requiring Vendudal.
- How I approach situation depends on whether I take myself as Ahamkara or Atma.

Ahamkara	Atma
<ul style="list-style-type: none"> - Always tormented by Prarabda. - Runs to God. 	<ul style="list-style-type: none"> - Ever liberated - Accept boldly. - Student has faith in Shastra.

- If you can claim I am Atma during problems, crisis, then I can claim I am with Sureshvaracharya Group.

Verse 39 :

द्रष्टृत्वं दृश्यता चैव नैकस्मिन्नेकदा क्वचित् ।
दृश्य-दृश्यो न च द्रष्टा द्रष्टुर्दर्शी दृशिर्न च ॥ ३९ ॥

*draṣṭṛtvam dṛśyatā caiva naikasminn ekadā kvacit
dṛśya-dṛśyo na ca draṣṭā draṣṭur darśī dṛśir na ca*

One and the same thing cannot anywhere be both the seer and the seen at the same time. The seer cannot be seen by that which is seen [by it]. Knowledge also cannot see the seer. [Chapter 2 – Verse 39]

- Upasamhara Sloka – Concluding verses.

Ahamkara	Atma
- Ever Drishyam, object	- Ever Drishta, subject, seer.

- You can never objectify Atma at any time because it is the subject, world is the object.

a) Ekasmin :

- In one and same Vastuni, entity called Atma, in same Locus.

b) Ekada :

- At one and same time.

c) 2 opposite attributes can't exist.

Drashtrutvam	Drishyatvam
<ul style="list-style-type: none"> - Seerhood - Observer status - Subject status - Subjectness 	<ul style="list-style-type: none"> - Objecthood - Observed status - Object status - Objectness

- Subject and object status can't exist in one and same entity at one time.

d) Ekada Kvathiti Nasti :

- Under any circumstance, it is not possible.

Conclusion :

- Atma, ever seer, never seen.
- Many practice meditation, waiting Atma to arrive, Atma experience to come.
- Conclude Atma has not come, experience has not come.

Atma is ever evident as recognized I, neither it is present or past Ahamkara.

- Experienced I – present Ahamkara remembered I – Past Ahamkara.
- In the recognized I, I am equating that Ahamkara is this Ahamkara.
- When I equate present and past Ahamkaras, you are removing present and past attributes.
- Retaining attributes it can't equate them.

<ul style="list-style-type: none"> • At the time of equation, removing present and past attributes.

- Ahamkara – (Minus) Attributes = Sakshi, Aham.
- When is Sakshi available?
- Not in Samadhi but in self recognition Rupam.
- Not experience Rupa or remembrance Rupa.
- Pratyabingya Rupaha.
- Nitya Upalaba Rupa Atma why waiting for Atma Anubava.
- Atma can never be seen.
- **Presented in 2 ways :**
 - If Atma has to be seen, it has to be seen by one of 2 things.

Purva Pakshi :

- Opposite attributes can't exist simultaneously in one and same place but they can exist sequentially at different times.

Example :

- Water – not hot and cold simultaneously, but can be hot and cold at different times.
- Heat it, becomes hot water, put in freezer becomes cold.
- Opposite attributes co-exists.
- Similarly Atma is Drashta at one time, mind is object.
- Role reversed after sometime, Atma Drishyam, mind – Drishta.
- Sequentially Atma becomes Drishta and Drishyam like water.

Sureshvaracharya :**Problem :**

- When Atma enjoying Drishta status, is Atma existent?
- How will I know existence of myself when I am not enjoying Drishyam status?

Vedanta :

- Drishta is self-evident.

For Purva Pakshi :

- Drishta not self evident.
- Seeing as observer, it will never be observed.
- When not observed, existence of Atma unproved.
- Adrishyatvam Status.
- When Atma is Drishta, there will be no proof for existence of Atma – why?

- It is not seen at that time.

2nd problem :

- Adrishyatvam.

3rd Problem :

- In sequence, Atma becomes Drishyam. It will mean Atmas existence is proved by the mind.

1st Time – Drishta

- When Atma becomes Drishyam, Drishyam existence is proved by some other Drishta, mind or anything else.
- Atmas existence is proved by some other Drishta Atmas evidence proved by someone else.
- Atma becomes non-self evident when Atma enjoys Drishyam status.
- It is object of somebody's experience.
- Object is proved by somebody else.
- Atma is not self – evident.

Conclusion :

- When Atma is Drishyam, it is not self evident.
- Somebody else has to prove its existence.
- Once you say Atma is Drishyam, and non-self evident, you are contradicting Upanishad.

- Atma being ever of nature of Consciousness, Consciousness, need not be proved by something else.
- Therefore, consciousness is self evident.
- Sruti Statement is contradicted when Atma becomes Drishyam and therefore non-self evident.

j) Vai Yarthyam Cha Apnuyat Srutihi :

Brihadaranyaka Upanishad : Svayam Jyoti Brahmana

यद्दे तत्र पश्यति पश्यन्वै तत्र पश्यति, न हि द्रष्टुर्दृष्टे-
र्विपरिलोपो विद्यतेऽविनाशित्वात् । न तु तद्वितीयमस्ति
ततोऽन्यद्विभक्तं यत्पश्येत् ॥ २३ ॥

yad vai tan na paśyati, paśyan vai tan na paśyati; na hi draṣṭur
drṣṭer viparilopo vidyate, avināśitvāt; na tu tad dvitīyam asti,
tato'nyad vibhaktam yat paśyet || 23 ||

That it does not see in that state is because, though seeing then, it does not see; for the vision of the witness can never be lost, because it is imperishable. But there is not that second thing separate from it which it can see. [IV – III – 23]

- **Consciousness of Sakshi is never lost.**
- Therefore consciousness is ever associated with Sakshi.
- **Sakshi is ever self evident.**
- Therefore consciousness is never proved by somebody else.
- **Therefore consciousness never becomes Drishyam.**
- Sruti becomes invalid.
- Vaiyarthyam Apnuyat, becomes meaningless.

Verse 40 :

सर्व-संव्यवहार-लोपश्च प्राप्नोति । यस्मात् ।

द्रष्टापि यदि दृश्याया आत्मेयात् कर्मतां धियः ।

यौगपद्यम् अदृश्यत्वं वैयर्थ्यं चाप्नुयात् श्रुतिः ॥ ४० ॥

sarva-saṁvyavahāra-lopaśca prāpnoti. yasmāt

*draṣṭāpi yadi dṛśyāyā ātmeyāt karmatām dhiyaḥ
yauḡapadyam adṛśyatvaṁ vaiyarthyaṁ cāpnuyāc chrutiḥ*

Also, the entire business of life will come to a standstill [on the opponent's view]. For this reason [it is said]. [Introduction]

If the Self which is the seer also becomes an object [of knowledge] of the intellect which is the seen, then [the Self and the intellect must both be seers] simultaneously. [And since both of them are seers], they cannot be objects which are seen. Also, Sruti will become futile. [Chapter 2 – Verse 40]

Verse 41 - Introduction :

कुतः ? यस्मात् ।

kutaḥ. yasmāt

If it be asked, "Why"? it is for the reason. [Introduction – Chapter 2 – Verse 41]

a) Kutaha Yasmat?

- Why do I say Brahma Vakyam becomes invalid?

b) Yasmat :

- Because of following reason.

Verse 41 :

नालुप्तदृष्टेर्दृश्यत्वं दृश्यत्वे द्रष्टृता कुतः ।

स्याच्चेद्-दृगेकं निर्दृश्यं जगद्वा स्याद्-असाक्षिकम् ॥ ४१ ॥

*nālupta-dṛṣṭer dṛśyatvaṃ dṛśyatve draṣṭṛtā kutaḥ
syāc ced dṛg ekam nirdṛśyam jagad vā syād asākṣikam*

The uninterrupted vision [of the Self] can never become an object which is seen. if it be an object which is seen, how can it be the seer? If it were possible [for the seer to be the seen and for the seen to be the seer], there could be the seer alone without anything to be seen, or there could be the world without anything to be seen, or there could be the world without a witness. [Chapter 2 – Verse 41]

- What is concept here?

Light	Object
<ul style="list-style-type: none"> - Illuminator - Has self original permanent illumination. - Subject - Illumination spreads all over the object. - Our body's are spread over by illumination of sun. 	<ul style="list-style-type: none"> - It does not have its own illumination. - Borrows illuminates from illuminator. - Gets temporarily associated with illumination.

- Illumination naturally belongs to sun, it is temporarily spreading over the body.
- Body is illumined object.

Vedanta says :

- Knower is always illuminator of objects.
- Knower is one who is permanently associated with illumination called Consciousness.
- Knower has to be permanently associated with Consciousness.
- In place of sunlight, put it in context of knowledge.
- Illumination replaced by Consciousness.

Knower of Atma :

- Ever associated with illumination, consciousness.

Known :

- Illumined object has borrowed illumination, known object has borrowed illumination, consciousness.
- Drishyam means it has borrowed consciousness.
- When you are objects in front of me, how are you all known?
- My Consciousness through sense organ is spreading over inert objects of world.
- When consciousness spreads Drishyam.
- When it becomes Drishyam, its existence is known.
- Drishyam becomes known because of borrowed consciousness.
- If Atma becomes Drishyam.
- How can you say Atma is known because of borrowed consciousness.

Sruti :

- Atma has unborrowed original consciousness.
- Therefore, Atma can never become Drishyam.

a) Aluptam Drishta Atmanaha :

- Aluptam means Nityam.
- Drishte means Chaitanyam.

- **Atma, Nitya Chaitanyam enjoys unbroken consciousness as its very nature.**

Brihadaranyaka Upanishad : Svayam Jyoti Brahmana

यद्धे तत्र पश्यति पश्यन्वै तत्र पश्यति, न हि द्रष्टुर्दृष्टे-
र्विपरिलोपो विद्यतेऽविनाशित्वात् । न तु तद्वितीयमस्ति
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tato'nyad vibhaktam yat paśyet || 23 ||

That it does not see in that state is because, though seeing then, it does not see; for the vision of the witness can never be lost, because it is imperishable. But there is not that second thing separate from it which it can see. [IV – III – 23]

- Lopaha used there.
- Sureshvaracharya wants us to remember Lopaha.
- Alupta Drishihi = Atma endowed with permanent Consciousness.

b) Drishyatvam Na Syat :

- Consciousness, atma can never become object of experience.
- To become object of experience it should borrow consciousness.
- Sunlight / sun can never become object of illumination.
- To become object of illumination, it should borrow light from matchbox or torchlight.
- Why should Sun borrow?

c) Alupta Drishtehe Aluptam Na Sambavati :

Puva Pakshi :

- Suppose Atma has Drishyatvam.

- Drashtruta Kutaha?



Sakshi status

- Atma can't be Sakshi if it becomes Drishyam.
- It can't be Sakshi Atma with permanent consciousness.
- If Atma becomes Drishyam, object of experience, it can't be Atma with permanent Consciousness.

Sruti Says :

- Atma has permanent consciousness.
- You will be contradicting Sruti, if you say Atma is object of experience.

Important point because :

- Many are looking for Atma Anubava after Atma Jnanam.
- Have Atma Jnanam but no Atma Anubava.

Blunder :

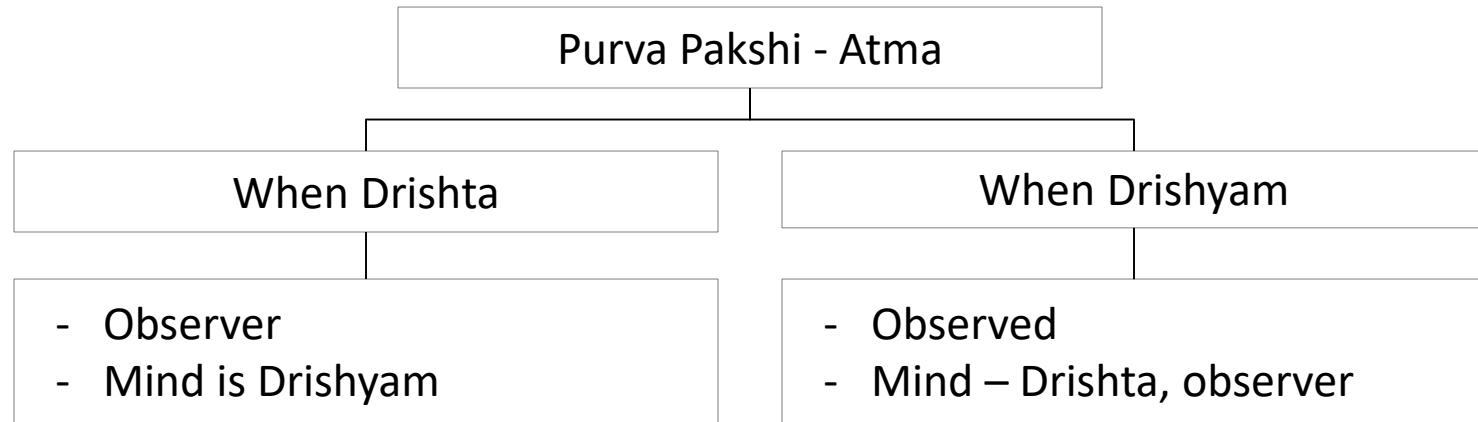
- Making atma as an object of experience.

Sureshvaracharya :

- Atma never going to become object of experience.
- Atma Anubava does not exist as event in time.
- All established by this important sloka.

2nd Line :

d) Yaugapathya Dosha : Rejected here



- Everything in creation is both observer and observed simultaneously.
- Atma – observer and observed simultaneously.
- Mind – observer and observed.

By Logic :

- Ghata – Drishta + Drishyam simultaneously.
- When everything in creation has both statuses.

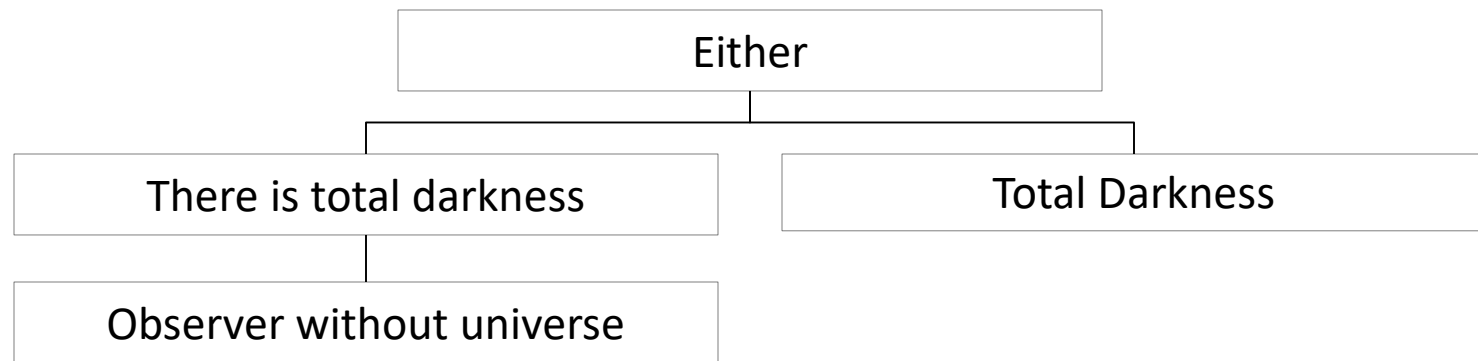
2 problems :

I) There will be no observed at all for sometime, no universe only observer is there.

- Total darkness, no objects, no object of experience.

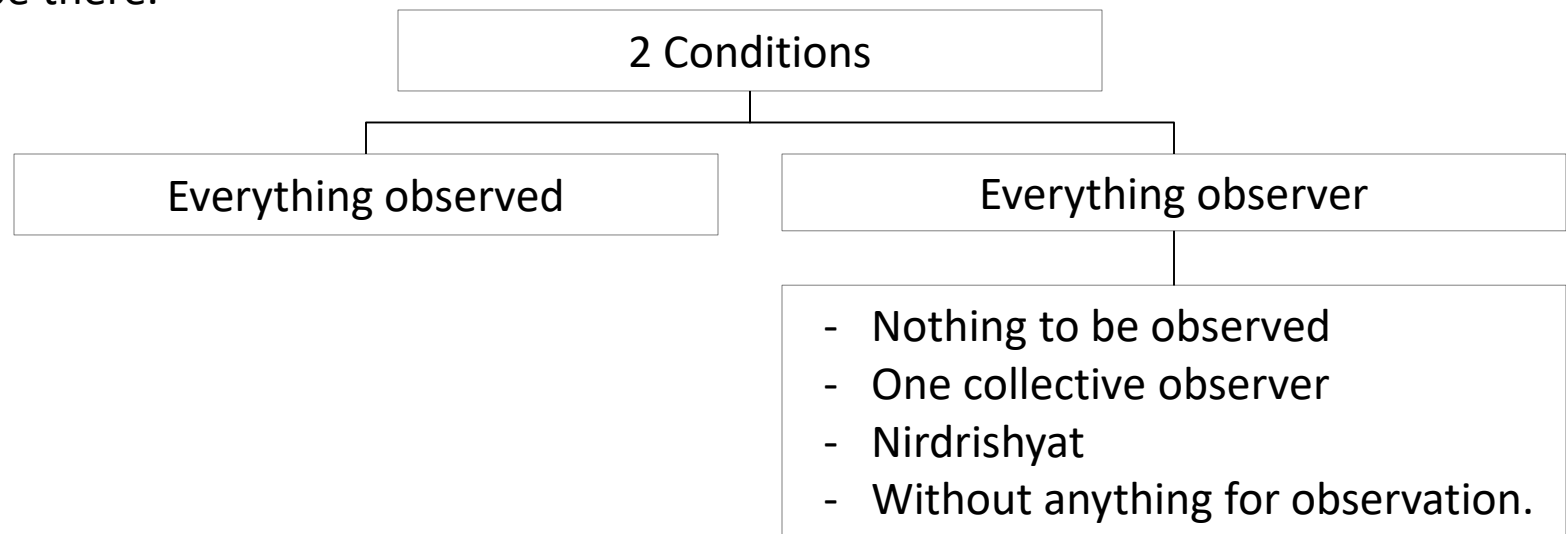
II) When everything enjoys observed status, no observer no creation.

- To say creation, there must be observer.



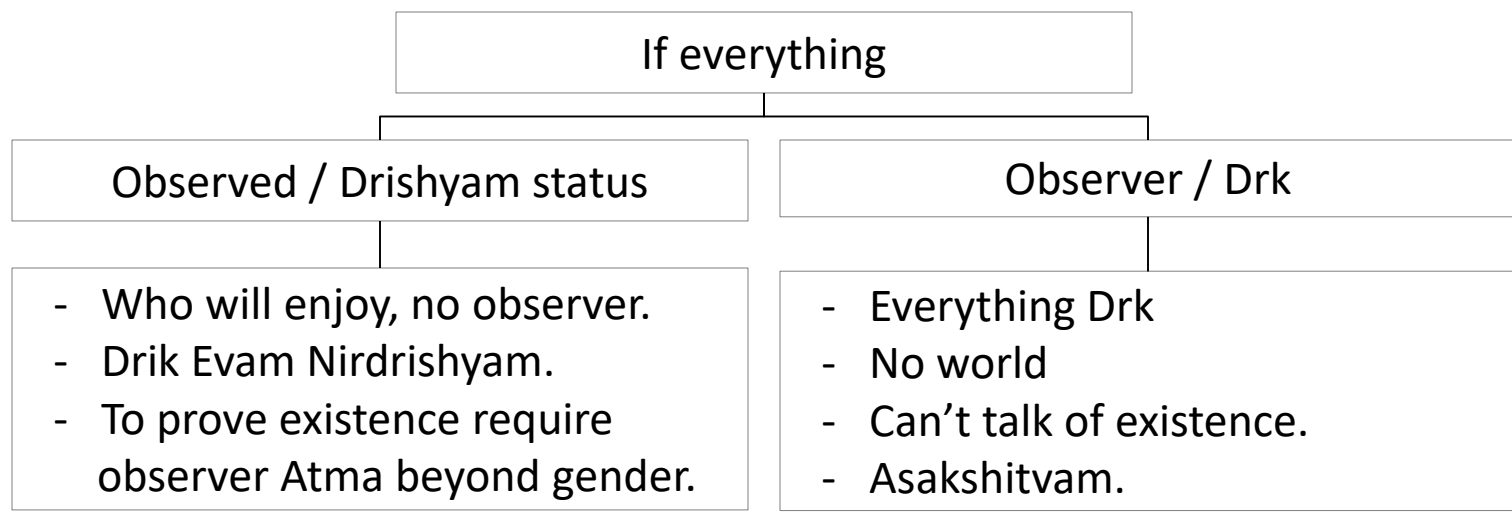
e) Ekam Drik Nir Drishyam Syat Yaugapathye :

- When everything has got observer + observed status simultaneously, 2 conditions will be there.



Example :

- Grihasta – should not go for Biksha, pillar for society – Brahmachari, Vanaprastha / Sanyasi go for Biksha – depend on Grihasta.
- If 4 Ashramas live on Biksha, who will give Biksha?



- In both cases Sarva Vyapara Lopaha Bavati.
- If everything is observed or observer there will be no transactions.

Refer Verse 40 :

सर्व-संव्यवहार-लोपश्च प्राप्नोति । यस्मात् ।

द्रष्टापि यदि दृश्याया आत्मेयात् कर्मतां धियः ।

यौगपद्यम् अदृश्यत्वं वैयर्थ्यं चाप्नुयात् श्रुतिः ॥ ४० ॥

sarva-samvyavahāra-lopaśca prāpnoti. yasmāt

*draṣṭāpi yadi dṛśyāyā ātmeyāt karmatām dhiyaḥ
yaugapadyam adṛśyatvaṁ vaiyarthyaṁ cāpnuyāc chrutiḥ*

Also, the entire business of life will come to a standstill [on the opponent's view]. For this reason [it is said]. [Introduction]

If the Self which is the seer also becomes an object [of knowledge] of the intellect which is the seen, then [the Self and the intellect must both be seers] simultaneously. [And since both of them are seers], they cannot be objects which are seen. Also, Sruti will become futile. [Chapter 2 – Verse 41]

- All transactions will end if everything is subject or object. Therefore, it should never happen like this.

Verse 42 – Introduction :

उक्तयुक्तिं दृढीकर्तुम् आगमोदाहरणोपन्यासः ।

ukta-yuktim dṛḍhikartum āgamodāharaṇopanyāsaḥ

With a view to strengthen to reasoning [stated above], illustrative texts from scripture are cited. [Introduction – Chapter 2 – Verse 42]

a) Ukta Yuktam Dridhi Kartum :

- World will be observation less.
- All arguments given by Sureshvaracharya with backing of Sruti.

b) Agama Udaharanam Upanyasa :

- Presentation of Sruti to reinforce reasoning, logic.
- Pure logic can't prove – Advaitam, Brahma Satyam Jagan Mithya, Brahma Satyam Jagan Mithya, Aham Brahma Asmi, Jivo Braheiva Na Paraha.
- Final clinching evidence given by Shastra Pramanam.
- Don't take challenge from any philosopher and fight through logic.
- Science has not proved Advaitam.
- For us proof is Shastram, fact and knowledge for us is Advaitam.
- Sakshi alone Satyam Jagan Mithya.
- Science can't negate but not proved also.

Katho Upanishad :

नैषा तर्केण मतिरापनेया प्रोक्तान्येनैव सुज्ञानाय प्रेष्ट ।
यां त्वमापः सत्यधृतिर्बतसि त्वादृङ्मो भूयान्नचिकेतः प्रष्टा ॥ ९ ॥

Naisa tarkena matir-apaneya prokta 'heynaiva sujnanaya prestha,
Yam tvam-apah satya-dhrtir-batasi tvadrn no bhuyan-naciketaḥ prasta ॥ 9 ॥

This knowledge which thou hast obtained is not attainable by argumentation ; it is easy to understand it, O dearest, when taught by a teacher who beholds no difference (between one Self and another) ; thou art fixed in Truth. May we have, O! Naciketas, an enquirer like thee? [I – II – 9]

- Pure logic, pure science can't prove.
- Take support of Agama, Vedas.

Verse 42 :

आर्तमन्यद्-दृशेः सर्वं "नेति नेति" इति चासकृत् ।
वदन्ती निर्गुणं ब्रह्म कथं श्रुतिरुपेक्ष्यते ॥ ४२ ॥

*ārtam anyad dr̥śeḥ sarvaṁ neti netīti cāsakṛt
vadantī nirguṇaṁ brahma katham śrutir upekṣyate*

How can Sruti which often speaks of the attributeless Brahman by saying that everything other than consciousness (i.e. the Self) is possible and that [the Self] is "Not this, not this", be ignored? [Chapter 2 – Verse 42]

- In Brahma Sutra – 2 :

जन्माद्यस्य यतः ।

Janmadyasya yataḥ ।

That (is Brahman) from which (are derived) the birth etc. of this (Universe) [I – I – 2]

- Shankara proves Nyaya – Neiyayika that god can't be scientifically, logically proved.
- Proves all logical reasoning is fallacious.
- Pramanam for Ishvara = Veda.

• **Sruti Pramanam is a must for Brahma Satyam, Jagan Mithya.**

a) Aartham Anyatu Drishehe Sarvam :

- Everything else except consciousness is Mithya, insignificant.

Gita :

या निशा सर्वभूतानां
तस्यां जागर्ति संयमी ।
यस्यां जाग्रति भूतानि
सा निशा पश्यतो मुनेः ॥ २-६९ ॥

yā niśā sarvabhūtānām
tasyām jāgarti saṁyamī |
yasyām jāgrati bhūtāni
sā niśā paśyatō munēḥ || 2-69 ||

That, which is night to all beings, in that the self-controlled man keeps awake; where all beings are awake, that is the night for the Sage (Muni) who sees. [Chapter 2 – Verse 69]

- Sakshi, Drishi, Chaitanyam, observer, is the only reality.
- Ahamkara property of mind, Chidabasa is Mithya, Anatma.
- How can Mithya Ahamkara be the property of Satya Atma.
- Dream richness Mithya in waking.
- Therefore Ahamkara is not attribute of Atma according to Sruti.

Revision :

- Ahamkara – Atma Viveka.
- Ahamkara, totally different from Atma, not property of Atma.
- Ahamkara is mind associated with current body because of Prarabda.
- Mind associated with current body is responsible for the individuality.
- Individuality gives I – sense. It must be associated with Anatma body, mind, Kshetram alone.

Primary reason :

I) Drishyatvat :

- Ahamkara is object of experience.

II) Agama Pahitvat :

- Ahamkara arrives in Jagrat and Svapna, dissolves in Sushupti.
- Therefore Ahamkara is Anatma not the Atma.
- Sruti support in verse 42 and 43.

Verse 42 – Introduction :

Ukta Yuktim Dridhi Kartum Tu :

- To reinforce reasoning.

Asana Udaharane Upanyasa :

- Present Vedic quotations.

Verse 42 :

a) Anyathu Artham : Brihadaranyaka Upanishad :

स होवाचोषस्तश्चाक्रायणः, यथा विब्रयात्, असौ गौः, असावश्व इति, एवमेवैतद्व्यपदिष्टं भवति ; यदेव साक्षादपरोक्षाद्ब्रह्म, य आत्मा सर्वान्तरः, तं मे व्याचक्ष्वेति, एष त आत्मा सर्वान्तरः ; कतमो याज्ञवल्क्य सर्वान्तरः ? न दृष्टेर्द्रष्टारं पश्येः, न श्रुतेः श्रोतारं शृणुयात्, न मतेर्मन्तारं मन्वीथाः, न विज्ञातेर्विज्ञातारं विजानीयाः । एष त आत्मा सर्वान्तरः, अतोऽन्यदार्तम् । ततो होषस्तश्चाक्रायण उपरराम ॥ २ ॥

sa hovāca uṣastas cākrāyaṇaḥ: yathā vibrūyād, asau gauḥ, asāv aśva iti, evaṁ evaitad vyapadiṣṭam bhavati, yad eva sākṣād aparokṣād brahma ya ātmā sarvāntaraḥ tam me vyācakṣva iti: eṣa ta ātmā sarvāntaraḥ. katamah yājñavalkya, sarvāntaraḥ. na dr̥ṣṭer draṣṭāram paśyeḥ, na śruter śrotāraṁ śṛṇuyāḥ, na mater mantāraṁ manvīthāḥ, na vijñāter vijñātāraṁ vijāniyāḥ, eṣa ta ātmā sarvāntaraḥ, ato'nyad ārtam. tato ha uṣastas cākrāyaṇa upararāma ॥ 2 ॥

Usasta, the son of Cakra, said, You have indicated it as one may say that a cow is such and such, or a horse is such and such. Explain to me the Brahman that is immediate and direct - the self that is within all. This is your self that is within all. Which is within all, Yajnavalkya? You cannot see that which is the witness of vision; you cannot hear that which is the hearer of hearing; you cannot think that which is the thinker of thought; you cannot know that which is the knower of knowledge. This is your self that is within all; everything else but this is perishable. Thereupon Usasta, the son of Cakra, kept silent. [III – IV – 2]

अथ हैनं कहोतः कौषीतकेयः पप्रच्छ; याज्ञवल्क्येति होवाच,
यदेव सावशादपरोक्षाद्ब्रह्म, य आत्मा सर्वान्तरः, तं मे व्याचक्ष्वेति;
एष त आत्मा सर्वान्तरः । कतमो याज्ञवल्क्य सर्वान्तरः ?
योऽश्नायापिपासे शोकं मोहं जरां मृत्युमत्येति । एतं वै तमात्मानं
विदित्वा ब्राह्मणाः पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाथ
भिक्षाचार्यं चरन्ति; या ह्येव पुत्रैषणा सा वित्तैषणा, या वित्तैषणा सा लोकैषणा,
उभे ह्येते एषणे एव भवतः । तस्माद्ब्राह्मणः पाण्डित्यं निर्विद्य बाल्येन तिष्ठासेत् ।
बाल्यं च पाण्डित्यं च निर्विद्याथ मुनिः, अमीनं च मौनं च निर्विद्याथ ब्राह्मणः;
स ब्राह्मणः केन स्यात् ? येन स्यात्तेनेदृश एव, अतोऽन्यदार्तम् ।
ततो ह कहोतः कौषीतकेय उपरराम ॥ १ ॥

atha hainaṁ kaholaḥ kauṣītakeyaḥ papraccha; yājñavalkyeti hovāca,
yadeva sākṣādaparokṣādbrāhma, ya ātmā sarvāntaraḥ, tam me vyācakṣveti;
eṣa ta ātmā sarvāntaraḥ | katamo yājñavalkya sarvāntaraḥ ?
yo'śanāyāpipāse śokaṁ moham jarāṁ mṛtyumatyeti | etaṁ vai tamātmānaṁ
viditvā brāhmaṇāḥ putraiṣaṇāyāśca vittaiṣaṇāyāśca lokaiṣaṇāyāśca vyutthāyātha
bhikṣācaryaṁ caranti; yā hyeva putraiṣaṇā sā vittaiṣaṇā, yā vittaiṣaṇā sā lokaiṣaṇā,
ubhe hyete eṣaṇe eva bhavataḥ | tasmādbrahmaṇaḥ pāṇḍityaṁ nirvidya bālyena tiṣṭhāset |
bālyaṁ ca pāṇḍityaṁ ca nirvidyātha munih, amaunaṁ ca maunaṁ ca nirvidyātha brāhmaṇaḥ;
sa brāhmaṇaḥ kena syāt ? yena syāttenedr̥śa eva, ato'nyadārtam |
tato ha kaholaḥ kauṣītakeya upararāma || 1 ||

Then Kahola, the son of Kusitaka, asked him, Yajnavalkya, said he, explain to me the Brahman that is immediate and direct - the self that is within all. This is your self that is within all. Which is within all, Yajnavalkya? that which transcends hunger and thirst, grief, delusion, decay and death. Knowing this very Self the Brahmanas renounce the desire for sons, for wealth and for the worlds, and lead a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. Therefore the knower of Brahman, having known all about scholarship, should try to live upon that strength which comes of knowledge; having known all about this strength as well as scholarship, he becomes meditative; having known all about both meditateness and its opposite, he becomes a knower of Brahman. How does that knower of Brahman behave? Howsoever he may behave, he is just such. Except this everything is perishable. There upon Kahola, the son of Kusitaka, kept silent.

यो रेतसि तिष्ठन् रेतसोऽन्तरः, यं रेतो न वेद,
यस्य रेतः शरीरम्, यो रेतोऽन्तरो यमयति,
एष त आत्मान्त-र्याम्यमृतः ; अदृष्टो द्रष्टा,
अश्रुतः श्रोता, अमतो मन्ता, अवि-ज्ञातो विज्ञाता ;
नान्योऽतोऽस्ति द्रष्टा, नान्योऽतोऽस्ति श्रोता,
नान्योऽतोऽस्ति मन्ता, नान्योऽतोऽस्ति विज्ञाता,
एष त आत्मान्तर्याम्यमृतः, अतोऽन्यदार्तम् ;
ततो ह्युद्दालक आरुणिरुपराराम ॥ २३ ॥

yo retasi tiṣṭhan retaso'ntaraḥ, yaṁ reto na veda,
yasya retaḥ śarīraṁ, yo reto'ntaro yamayati,
eṣa ta ātmāntaryāmy amṛtaḥ; adṛṣṭo draṣṭā,
aśrutaḥ śrotā, amato mantā, avijñāto vijñātā.
nānyo'to'sti draṣṭā, nānyo'to'sti śrotā,
nānyo'to'sti mantā, nānyo'to'sti vijñātā;
eṣa ta ātmāntaryāmy amṛtaḥ; ato'nyad ārtam.
tato hoddalāka āruṇir upararāma ॥ 23 ॥

He who inhabits the organ of generation but is within it, whom the organ does not know, whose body is the organ, and who controls the organ from within, is the Internal Ruler, your own immortal self. He is never seen, but is the witness; He is never heard, but is the Hearer; He is never thought, but is the Thinker; He is never known, but is the Knower. There is no other witness but Him, no other hearer but Him, no other thinker but Him, no other knower but Him. He is the Internal Ruler, your own immortal self. Everything else but Him is mortal. thereupon Uddalaka, the son of Aruna, kept silent.

[III – VII – 23]

Ataha :

- Other than this witness consciousness, observer, nothing else exists, (Rest Mithya, lower order).
- Therefore Consciousness can never become object of experience.

Adrishto Drishta
Asruto Srota
Amanto Manta
Nanyosti Drishta
Nanyosti Srota

Sakshi ever observer never observed,
higher reality

- Drop waiting to see in meditation, claim Mukti here and now.
- Its evidence does not require further evidence, it is evidence for everything else.
- If every evidence requires another evidence, infinite regression problem.
- This because of that, that because of that...
- Sakshi is one ultimate one which does not require evidence.
- What is its relationship with Ahamkara and the world?
 - Satyam – Mithya
 - like Waking – Dream
 - Karanam - Karyam

- Consciousness does not need, should not need another evidence.
- Consciousness Brilliantly defined in Ushastha Brahmanam of Brihadaranyaka Upanishad.
- Ayathu, other than Changeless witness Consciousness, Anyathru, everything else Nahi Drishtum Drishte Vipari Lopo Vartate.
- Sruti important from science angle.
- **Science :**
 Consciousness created out of matter, matter always there, life arrived later, matter fundamental, there was a time when matter was and consciousness was absent.
- At a time, matter got into unique combination.
- Artham Dictionary meaning finite, Sureshvaracharya takes it as Mithya.
- Upanishad establishes everything else as Mithya including mind.
- If mind is included, individuality, I – sense included, Ahamkara included as another Anatma in the world, not Sakshi.

Sureshvaracharya :

- Aren't you noting these powerful Sruti statements.

Drishehe Anyat Sarvam :

- Everything else other than Avilupa Drishihi – Consciousness.

Brihadaranyaka Upanishad :

- Refer for 1st verse is Chapter 4 – 3 – 23.

यद्धै तन्न पश्यति पश्यन्वै तन्न पश्यति, न हि द्रष्टुर्दृष्टे-
र्विपरिलोपो विद्यतेऽविनाशित्वात् । न तु तद्वितीयमस्ति
ततोऽन्यद्विभक्तं यत्पश्येत् ॥ २३ ॥

yad vai tan na paśyati, paśyan vai tan na paśyati; na hi draṣṭur
drṣṭer viparilopo vidyate, avināśitvāt; na tu tad dvitīyam asti,
tato'nyad vibhaktam yat paśyet || 23 ||

That it does not see in that state is because, though seeing then, it does not see; for the vision of the witness can never be lost, because it is imperishable. But there is not that second thing separate from it which it can see. [IV – III – 23]

- Consciousness Atma is never subject to an end.
- Matter does not have unique combination with consciousness. It is always separate, Mithya category.
- Consciousness not one of products generated by matter.
- Scientists working to create consciousness artificially in a laboratory.
- Vedanta has one line Answer - Brihadaranyaka Upanishad : Chapter 4 – 3 – 23.
- Nahi Drishtu Drishtehe Vipari Lope hu Vidyat...
- Consciousness is as eternal as matter.
- Before life came on earth, Consciousness was absent, according to scientists..

Purva Pakshi :

- After big bang how come no life.

Sureshvaracharya :

- Even before big bang consciousness exists.
- When life arrived, Consciousness did not arrive with life.
- **When life arrived, consciousness became manifest in matter.**
- **Manifest consciousness is arrival of life.**
- Even before life arrived, Atma was there, eternal Consciousness was there.
- We were all there before body and mind manifested, as in sleep state.
- When certain Prarabda Karmas are ready then Karmas ripen, there is condition for manifestation of life.
- Therefore consciousness is eternal, other than that everything else Anartham.

Conclusion :

- Ahamkara is Mithya. How can Ahamkara be property of Atma?

Purva Pakshi :

- Claiming Ahamkara is attribute of Atma.

1st Answer :

Atma	Ahamkara
- Satyam	- Mithya - Can't be attribute of Satya Atma.

- Drishehe Anyatu Sarvam Anartham.
- Brihadaranyaka Upanishad – Chapter 3 – Ushasta Brahmani.
- 3 References [3 – 4 – 2, 3 – 5 – 1, 3 – 7 – 2].
- Everything else other than Consciousness is Artham.

2nd Answer :

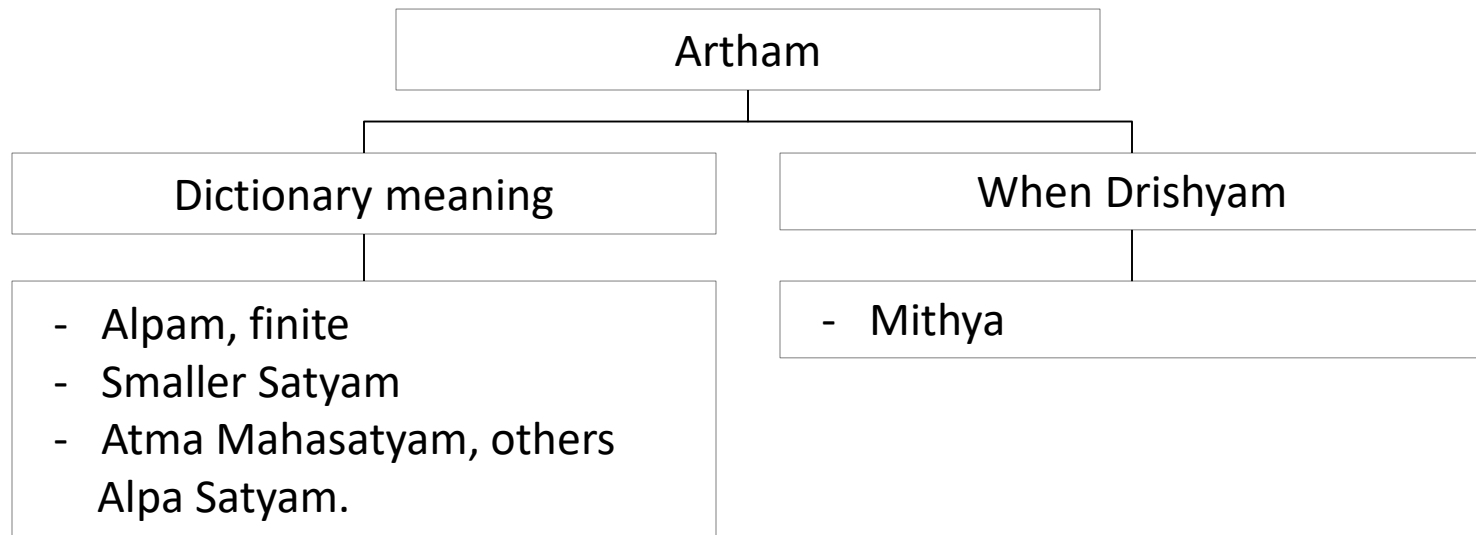
Brihadaranyaka Upanishad :

तस्य हैतस्य पुरुषस्य रूपम् । यथा माहारजनं वासः,
यथा पाण्डूविकम्, यथेन्द्रगोपः, यथाग्न्यर्चिः, यथा
पुण्डरीकम्, तथा सकृद्विद्युत्तम् ; सकृद्विद्युत्तेव ह वा अस्य
श्रीर्भवति य एवं वेद ; अथात आदेशः—नेति नेति, न
ह्येतस्मादिति नेत्यन्यत्परमस्ति ; अथ नामधेयम्—सत्यस्य
सत्यमिति ; प्राणा वै सत्यम्, तेषामेष सत्यम् ॥ ६ ॥ इति
तृतीयं ब्राह्मणम् ॥

tasya haitasya puruṣasya rūpam yathā māhārajanam vāsaḥ,
yathā pāṇḍv-āvikam, yathendragopaḥ, yathāgnyarciḥ,
yathā puṇḍarīkam, yathā sakṛd-vidyuttam; sakṛd-vidyutteva
ha vā asya śrīr bhavati, ya evaṁ veda. athāta ādeśaḥ na iti na iti,
na hy etasmād iti, na ity anyat param asti; atha nāma-dheyam
satyasya satyam iti. prāṇā vai satyam, teṣām eṣa satyam ॥ 6 ॥

The form of that being is as follows : Like a cloth dyed with turmeric, or like grey sheep's wool, or like the (scarlet) insect called Indragopa, or like a tongue of fire, or like a white lotus, or like a flash of lightning. He who knows it as such attains splendour like a flash of lightning. Now therefore the description (of Brahman) : Not this, not this. Because there is no other and more appropriate description than this Not this. Now Its name : The Truth of truth. The vital force is truth, and It is the Truth of that. [II – III – 6]

- We define Artham as Mithya, Visishta Advaitin + Dvaitin pounce on us.



- Why you interpret Alpam as Mithya?

Sureshvara :

- Quotes Sruti – Neti Neti.
- Sruti states Neti – non existent iti = Idam, Nasti repeated twice.
- **Na Idam, no objective universe or subjective universe only subject exists.**
- Body, mind, Ahamkara Nasti.
- **What Sruti negates has to be Mithya.**
- **What is Satyam, can't be negated.**
- If Satyam negated, everything Mithya – Shastra Vaiyatha Dosha.
- Therefore Ahamkara is Mithya, unreal can never be attribute of Atma.

Brihadaranyaka Upanishad :

- Chapter 2 – 3 – 6 – Neti – Neti, repeated several times.

b) Nirgunam Brahma Vadanti Srutihi :

- Brihadaranyaka Upanishad reveals – Brahman free from all attributes.

Purva Pakshi :

- Wants to take Ahamkara as Guna, attribute of Atma.
- Atma Saguna, with attribute of Ahamkara.
- Vadanti – revealing.

c) Katham Upekshyate :

- How you are ignoring, omitting Sruti.
- I am not Ahamkara.

Verse 43 :

"महाभूतान्यहंकार" इत्येतत् क्षेत्रमुच्यते ।
न दृशेद्वैतयोगोऽस्ति विश्वेश्वरमतादपि ॥ ४३ ॥

*"mahābhūtāny ahaṁkāra" ity etat kṣetram ucyate
na dṛśer dvaita-yogo 'sti viśveśvara-matād api*

The great elements, the ego, [and so on] are said to be the ksetra. Even according to the view of the Lord of the universe, consciousness has no relation with [the world of] duality. [Chapter 2 – Verse 43]

Smriti Pramanam :

a) Vishveshvara Matam Api :

- From Lord Krishnas teaching same conclusion.

b) Drishehe Dvaita (Prapancha) Yogaha (Sambanda) Na Asti :

- Ahamkara is integral part of Dvaita Prapancha.
- Ahamkara Sambanda with Kshetram only.
- Ahamkara is not at all there in Drishini, witness consciousness which is the real I.

Gita :

ऋषिभिर्बहुधा गीतं
छन्दोभिर्विविधैः पृथक् ।
ब्रह्मसूत्रपदैश्चैव
हेतुमद्भिर्विनिश्चितैः ॥ १३-५ ॥

*ṛṣibhīrbahudhā gītām
chandōbhirvividhaiḥ pṛthak
brahmasūtrapadaiścaiva
hētumadbhirviniścitaiḥ || 13-5 ||*

Rsi-s have sung (about the “Field” and the “Knower-of-the-Field”) in many ways, in various distinctive chants and also in the suggestive words indicative of Brahman, full of reason and decision.
[Chapter 13 – Verse 5]

महाभूतान्यहङ्कारः
बुद्धिरव्यक्तमेव च ।
इन्द्रियाणि दशैकं च
पञ्च चेन्द्रियगोचराः ॥ १३-६ ॥

mahābhūtānyahaṅkārah
buddhiravyaktamēva ca |
indriyāṇi daśaikaṃ ca
pañca cēndriyagōcarāḥ || 13 - 6 ||

The great elements, egoism, intellect, and also the unmanifested (Mula Prakrti), the ten senses and the one (the mind) and the five objects-of-the-senses.... [Chapter 13 – Verse 6]

- Very important quotation to reject Nyaya.

b) Ahamkara Kshetram Uchyate :

- Nothing to do with Kshetrajna – “I” – the Atma.
- **In Brihadaranyaka Upanishad – Vartikam – Sureshvaracharya says :**
 - Suppose Ahamkara is integral part of I the Atma, then you should never waste time in Moksha.
 - Don’t go to any Moksha Shastram, go after sense pleasures and enjoy.
- Ahamkara part of you, Karma, will also be integral part.
- Samsara will be integral part.

- Punarapi Jnanam, old age will eternally continue, pain will be eternal.
- In Vedanta alone, there is possibility of Moksha.
- In above, Sureshvara... establishes Ahamkara is not integral part.
- It is Kshetram, part of objective universe.
- Vishveshwara matad api...

Verse 44 – Introduction :

अधुना प्रकृतार्थोपसंहारः ।

adhunā prakṛtārthopasaṁhārah

Now, the subject matter under discussion is concluded. [Introduction – Chapter 2 – Verse 44]

Adhuna :

- Conclusion, consolidation of topic :
 - Atma – Anatma, Sukshma Shariram Ahamkara Viveka.

Verse 44 :

एवमेतद्-धिरुद्भेयं मिथ्यासिद्धम् अनात्मकम् ।
मोहमूलं सुदुर्बोधं द्वैतं युक्तिभिरात्मनः ॥ ४४ ॥

*evam etadd hiruḡ jñeyam mithyā-siddham anātmakam
moha-mūlam sudurbodham dvaitam yuktibhir ātmanah*

Thus, it should be known through reasoning that [the world of] duality, which is false appearance, which has no reality [of its own], which is caused by avidya, and which defies understanding, is different from the Self. [Chapter 2 – Verse 44]

- Important idea, part of Nididhyasanam.
- I experiercer Satyam, whatever I experience, entire Dvaita Prapancha is Mithya.
- It includes world, family, body, mind, Ahamkara, all Anaadi.
- Intellect can't reach anywhere.
- Dead end, Jiva, Jagat, Samsara, Karma, Ishvara beginningless – intellect can't swallow.

- Therefore incomprehensible, beyond control.
- Can only control what we can understand.

Negative news :

- Mithya beyond comprehension, and control.
- Mind, body, Ahamkara are Mithya.



Fact :

- Mithya Jagat can't touch me, the consciousness Atma even though Mithya is Maya and beyond comprehension and control.

Sureshvaracharya says :

- Jneyam, this fact should be ascertained, assimilated repeatedly.

a) Dvaitam Atmanaha iti Hiruk, evam etat Hiruk Jneyam :

- Dvaita Prapancha is distinct, where events are happening.
- All events in family beyond our control.
- Understand = Aham Satyam, Jagan Mitya.
- Do 5 minutes Nididhyasanam daily then mind will be clear to face any challenge of the day.

b) Etad Dvaitam Hiruk :

- Dvaitam different than Atma. It is falsely appearing.
- You can never explain appearance of Dvaitam in a logical manner.
- More you probe, more mysterious.
- Mithya Siddham, Anatma, different from Atma, object of experience, Moha Moolam.

- **World's only source is ignorance.**

- Very powerful statement.
- As long as you are ignorant of Atma, Dvaitam will be there.

- More you clearly know Atma, world will be reduced to Atma only.
- Moha = Moolam, Agyana Karyam.

c) Sudurbodham :

- Extremely difficult to logically define.

d) Anirvachaniyam :

- Undefinable, unexplainable.

Purva Pakshi :

- Advaitin can't explain universe.

Doctor :

- Cause not known.
- Say's allergy.
- Maya – Mithya – crucial concept in Vedanta, Anirvachaniyam.

Purva Pakshi :

- Says Maya is escapism.

Advaitin :

- We will not defend Maya, Anirvachaniyam, puts challenge to Purva Pakshi :
 - You explain me the world.

Gaudapadacharya :

- Constantly says – no world.

- Instead of defending Maya, asks Purva Pakshi to establish world, runs into endless logical problems.
- World can't be explained by anyone at anytime.
- Science – Says world is made of particles.
- 96% of cosmos = Dark matter.
- 4% available for research. Darkness not available for reason.

Vedantin :

- I will not defend my Maya.
- You establish world and you will conclude, world is inexplicable through logic, world called Maya.
- Perceptibly available.
- **Mithya Prapancha is different from me, may you understand.**

Verse 45 – Introduction :

कुतो मिथ्या-सिद्धत्वं द्वैतस्य इति चेत् ।

kuto mithyā-siddhatvaṃ dvaitasyeti cet

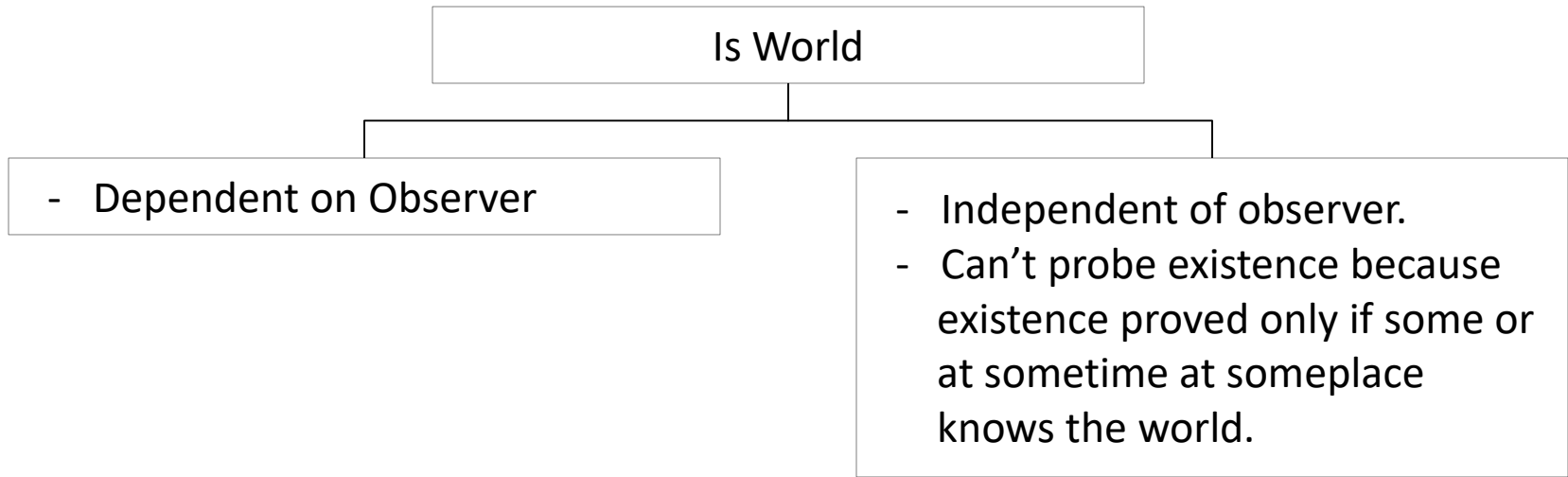
If it be asked, "How is duality a false appearance?" [we reply]. [Introduction - Chapter 2 – Verse 45]

- Why do you say – clearly experienced, Dvaita Prapancha as Mithya Siddham?
- Falsely established, unreally existent?
- Toughest concept in Vedanta, Advaitam.
- Easy to understand Brahma Satyam.
- Jagan Mithya is tough.

Problem – 2 levels

- Intellectual
- Clearly, Tangibly, experience.
- Intellect can't swallow.

- Emotional
- Extreme pain, pleasure.
- Kee pain not real?
- If no Vyasa Pitha immunity, teacher will be knocked off?



Law :

- **Existence of anything is proved only if it becomes known to someone at someplace or at sometime.**
- If not knowable to anyone, at anytime, at any place, including god, can't say world is there...
- **Isness means knowability, to someone at sometime at someplace.**
- Can't talk of existence of unknown thing.

Advaita Makaranta :

न हि भानादृते सत्त्वं
नर्ते भानं चित्तोऽचितः ।
चित्सम्भेदोऽपि नाध्यासा-
दृते तेनाहमद्वयः ॥ ७ ॥

nahi bhānādrutē satvam
nartē bhānam chitō chitaha ।
chitsambandhōpi nā dhyāsāt
rutē tēnāha madvayaha ॥ 7 ॥

The world cannot be reckoned to exist without its experience. The experience of the inert world, in turn is not possible without Consciousness. The association of the inert with Consciousness again, cannot be there but for superimposition. Therefore, I (the Consciousness) am 'one without a second'. [Verse 7]

- Existence presupposes knowability or knowledge.
- Anything said to be existing if available for some observer at sometime at some place.
- What is existent now, not known, seen can become known in future.
- Criteria for existence = knowability.
- Knowability requires knower, observer, Atma.
- Anything can become existent only when knowable to observer.
- Universe can't exist away, separate from observer, consciousness.
- Can't say Binnam, away, different from Consciousness.
- Can't say things are identical to consciousness.
- All philosophies question.
- Advaitam = Pseudo Buddhism.
- Dvaita Prapancha iti chet – if you raise such a question...

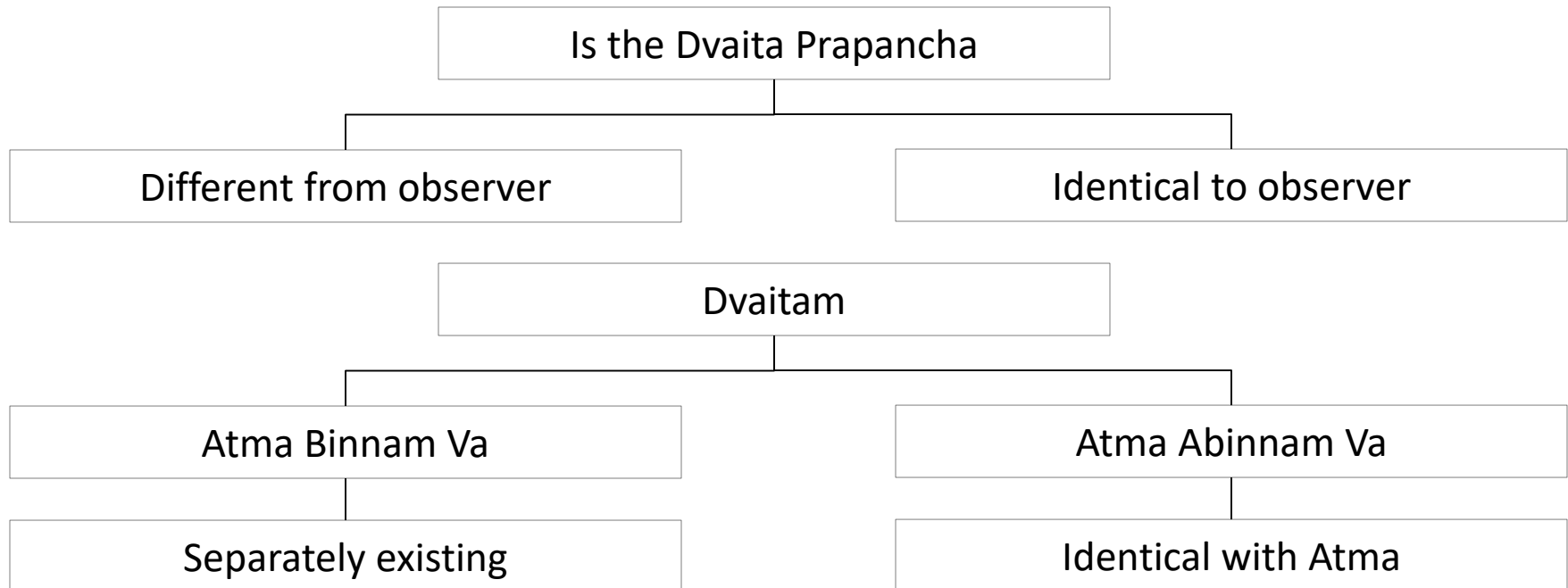
Verse 45 :

न पृथङ्नात्मना सिद्धिः आत्मनोऽन्यस्य वस्तुनः ।
आत्मवत् कल्पितस्तस्माद् अहंकारादिरात्मनि ॥ ४५ ॥

*na prthaṅ nātmanā siddhir ātmano 'nyasya vastunaḥ
ātma-vat kalpitas tasmād ahaṁkāradir ātmani*

Anything other than the Self does not exist apart [from the Self] or as identical with it, in the same way as the Self [exists on its own]. Therefore, the ego and other objects are superimposed on the Self. [Chapter 2 – Verse 45]

- Technical subtle sloka.
- Why Dvaita Prapancha is taken as Mithya?
- Because, it can't be clearly defined.



- When you probe – you have a problem.

Vivekchoodamani :

सन्नाप्यसन्नाप्युभयात्मिका नो
भिन्नाप्यभिन्नाप्युभयात्मिका नो ।
साङ्गाप्यनङ्गा ह्युभयात्मिका नो
महाद्भुताऽनिर्वचनीयरूपा ॥ 109 ॥

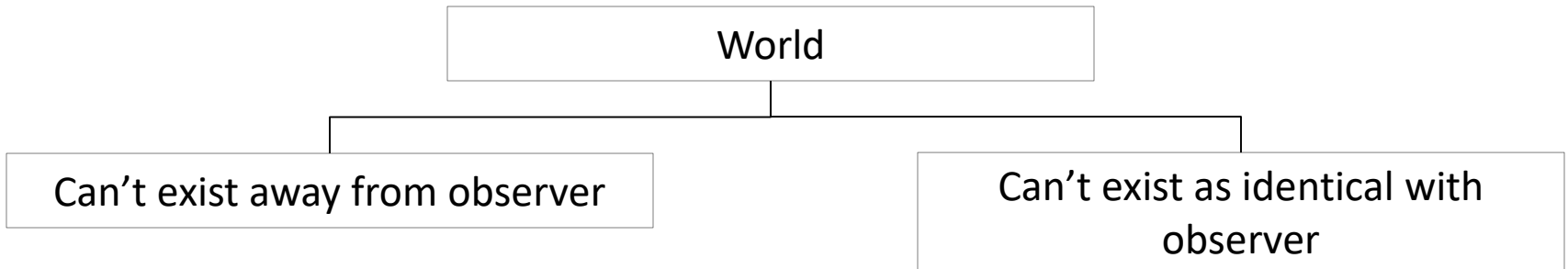
*sannāpyasannāpyubhayātmikā no
bhinnāpyabhinnāpyubhayātmikā no |
sāṅgāpyanaṅgā hyubhayātmikā no
mahādbhutā'nirvacanīyarūpā || 109||*

It (Maya), is neither existent nor non-existent, nor both; neither same nor different nor both; neither made up of parts nor Partless nor both. Most wonderful it is and beyond description in words. [Verse 109]

- Can we say world is identical to consciousness?

World	Consciousness
<ul style="list-style-type: none"> - Jadam - Changing 	<ul style="list-style-type: none"> - Chetanam - Changeless

- Can we say world is identical to consciousness?
- World can't be identical to Atma.

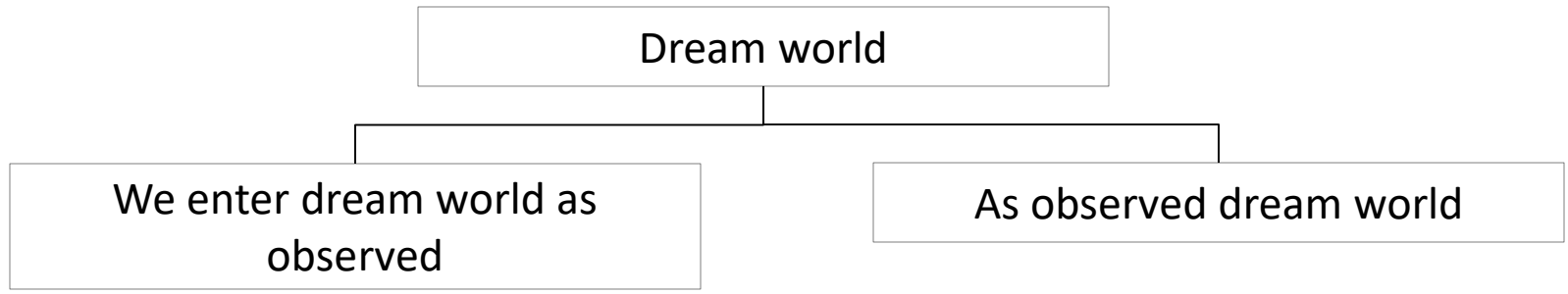


Science :

- Not able to clearly know object because particles change according to process of observation.
- If you want to know object as it is, you should not observe it.
- Without observer wont know what world is.
- That is Maya, can never define world.
- How to define world?
- Our instruments can't observe and understand, observation changes world, take help of Apaurusheya Pramanam – Shastras.



- How is it possible?



- Mithya Dream becomes serious problem.

Dakshinamurthy Stotram :

विश्वं पश्यति कार्यकारणतया स्वस्वामिसम्बन्धतः
 शिष्यचार्यतया तथैव पितृ पुत्राद्यात्मना भेदतः ।
 स्वप्ने जाग्रति वा य एष पुरुषो माया परिभ्रामितः
 तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ८ ॥

viśvaṃ paśyati kāryakāraṇatayā svasvāmisambandhataḥ
 śiṣyacāryatayā tathaiva pitṛ putrādyātmanā bhedataḥ |
 svapne jāgrati vā ya eṣa puruṣo māyā paribhrāmitaḥ
 tasmai śrī gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 8 ||

He, who is the Purusa, whirled in maya, sees, in Himself, the world of cause-effect diversely related as possessor and possession, father and son, and as teacher and taught, both in the state of waking and of dreaming;... to Him, the divine teacher, Sri Dakshinamurty, is this prostration. [Verse 8]

Revision :

- Atma – Anatma Viveka.
- Atma Sukshma Sharira Viveka, Ahamkara Viveka.

Verse 44 :

- Atmanaha Hiruku Jneyam.
- Anatma including Ahamkara is different from Atma.
- Incidental point, important for Advaita Jnanam – understanding.

1st Stage :

- Atma – Anatma totally different, Dvaitam.

2nd Stage :

- Anatma different from Atma, but not independently existent Mithya.

Mithya (Different, not independent)	Satyam
<ul style="list-style-type: none">- Rope Snake- Mirage water- Dream Anatma	<ul style="list-style-type: none">- Rope- Sand- Waker- Atma

Mithya :

- **Must say different but assert not independently existent.**
- Clip and clock – Independently existent, different.
- Anatma Prapancha different from me, Atma, observer.
- World is observed, I am observed but it can't exist independent of me.

- Therefore world is Mithya, Atma only Satya Vastu.
- Satya Vastu is Advaitam.
- Can't count Satyam and Mithya as two.
- Can count only one Satya Vastu, nondual Advaitam.
- Mithya world experiencable, not countable.
- This is Nirvachaniyatvam, in explainability of Anatma presented in technical Language in verse 45.
- Anatma different from Atma, at same time it does not exist separate from Atma.
- Can't say Anatma is Binna or Abinna.
- Binna – Abhinna Atma, Anirvachaniyam

a) Atma Anyastu Vastunaha :

- Any entity other than Atma.

b) Pritak Na Siddhi :

- Does not exist separate from Atma – Why?
- Because it does not have independent existence and at the same time.

c) Na Atmana Siddhi :

- It does not exist identical to Atma also.

d) Atmana Tan Bave Stasya :

- Anatma can never be identical because :

Anatma	Atma
<ul style="list-style-type: none">- Jadam- Savikaram- Savayavam	<ul style="list-style-type: none">- Chetanam- Nirvikaram- Niravayavam

e) Tamas Svabavat Virudha Svabayoho :

- Therefore Anatma cannot be identical with Atma (immanent).
- At the same time, can't say it is separate also (Transcendent) because it does not exist separately.

f) Atma Vatu :

- Unlike the Atma which is separately existent, Anatma is not so.

g) Tasmāt, Ahamkaradhi Atmani Kalpitaha :

- Entire Anatma Prapancha beginning with Ahamkara is Atmani Kalpitah, superimposed on Myself.

Swami Dayananda's important observation :

Nirvana Shatkam :

- Meditation verse.
- Learn By heart and use for meditation.

Nirvana Shatkam :

मनोबुद्ध्याहङ्कारचित्तानि नाहं
न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।
न च व्योमभूमिः न तेजो न वायुः
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ १

Mano Buddhi Ahankara Chitta Ninaham
Nacha Shrotra Jihve Na Cha Ghrana Netre
Nacha Vyoma Bhoomir Na Tejo Na Vayu
Chidananda Rupa Shivoham Shivoham

I am not mind, wisdom, pride, and heart. Neither I am ear and tongue nor I am nose and eyes. Neither I am sky or earth nor I am power or wind. I am the eternal happiness or bliss state, I am Shiva, I am Shiva. ||1||

- I am different from Pancha Kosha, Pancha Butas.
- There is truth different from entire Anatma Prapancha.

Problem :

- Isolating myself from world, separate myself, become smaller, not any one of them.
- Can create sense of isolation and limitation.

Benefit :

- Disidentified from body, mind, world.

Huge Problem :

- Separating myself, limiting myself, followed by compensation meditation.
- Whatever I have separated from, bring it back again from which object I separated, isolated from.

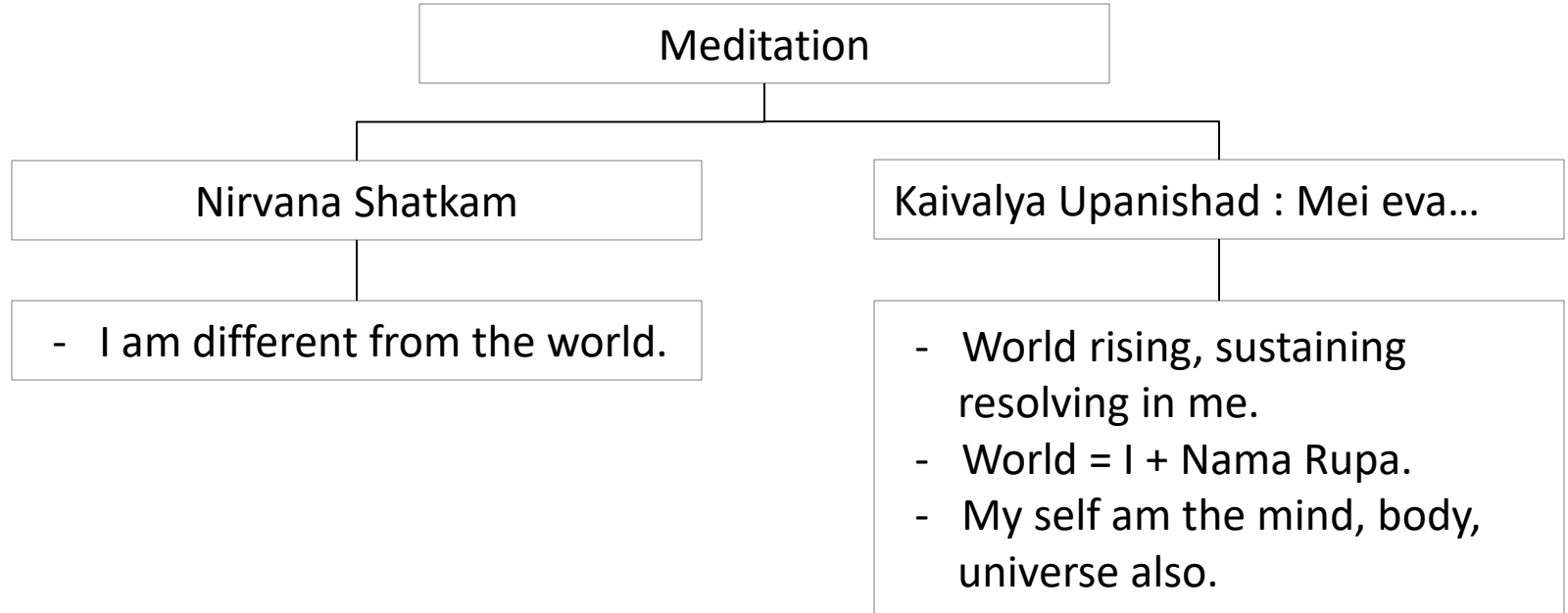
Practice : Kaivalya Upanishad

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātaṁ mayi sarvaṁ pratiṣṭhitam ।
mayi sarvaṁ layaṁ yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- Whole world not away from me, included, superimposed on me.



Practice : Taittiriya Upanishad

हा३ वु हा३ वु हा३ वु ।
अहमन्नमहमन्नमहमन्नम् ।
अहमन्नदो३ऽहमन्नादो३ऽहमन्नादः ।
अहगं श्लोककृदहगं श्लोककृदहगं श्लोककृत् ।
अहमस्मि प्रथमजा ऋता३स्य ।
पूर्वं देवेभ्योऽमृतस्य ना३ भायि ।
यो मा ददाति स इदेव मा३ वाः ।
अहमन्नमन्नमदन्तमा३न्नि ।
अहं विश्वं भुवनमभ्यभवा३म् ।
सुवर्नं ज्योतीः । य एवं वेद । इत्युपनिषत् ॥

Hā3 vu hā3 vu hā3 vu,
aham-annam-aham-annam-aham-annam,
aham-annādo3-'ham-annādo3-'ham-annādaḥ,
ahagm śloka-kṛd-ahagm śloka-kṛda-hagm śloka-kṛt,
aham-asmi prathamajā ṛtā3-sya,
pūrvam devebhyo-'mṛtasya nā3 bhāyi,
yo mā dadāti sa edeva mā3 vāḥ,
aham-annam-annam-adantamā3-'dmi,
aham viśvaṁ bhuvanam-abhya-bhavā3m,
suvarṇa jyotīḥ, ya evaṁ veda, ity-upaniṣat.

Oh! Oh! Oh! I am the food, I am the food, I am the food. I am the eater of food, I am the eater of the food, I am the eater of food. I am the author of the Sloka, I am the author of Sloka, I am the author of Sloka I the am the first born (Hiranyagarbha) of the True (of the Eternal and the immortal) I am the centre of immortality, prior to the Gods. Whoever gives me, he surely does save thus. I am the food that eats him who eats food. I have conquered all, in this world. I am luminous like the sun. He who knows thus (also attains the aforesaid results). This is the Upanishad. [III – X – 6]

Brihadaranyaka Upanishad :

ते देवा अब्रुवन्, एतावद्वा इदं सर्वं यदन्नम्, तदात्मन आगासीः,
अनु नोऽस्मिन्नन्न आभजस्वेति; ते वै माऽभिसंविशतेति; तथेति,
तं समन्तम् परिण्यविशन्त । तस्माद्यदननेनान्नमति
तेनैतास्तृप्यन्ति; एवं ह वा एनं स्वा अभिसंविशन्ति,
भर्ता स्वानां श्रेष्ठः पुर एता भवत्यन्नादोऽधिपतिर्य एवं वेद;
य उ हैवविदं स्वेषु प्रति प्रतिर्बुभूषति न हैवालं भार्येभ्यो भवति;
अथ य एवैतमनु भवति, यो वैतमनु भार्यान्बुभूषति,
स हैवालं भार्येभ्यो भवति ॥ १८ ॥

te devā abruvan, etāvadvā idaṁ sarva yadannam, tadātmana āgāsīḥ,
anu no'sminnanna ābhajasveti; te vai mā'bhisamviśateti; tatheti,
taṁ samantam pariṇyaviśanta | tasmādyadananenānnamatti
tenaitāstrpyanti; evaṁ ha vā enaṁ svā abhisamviśanti,
bhartā svānāṁ śreṣṭhaḥ pura etā bhavatyannādo'dhipatirya evaṁ veda;
ya u haivaṁvidam sveṣu prati pratirbubhūṣati na haivālaṁ bhāryebhyo bhavati;
atha ya evaitamanu bhavati, yo vaitamanu bhāryānbubhūrṣati,
sa haivālaṁ bhāryebhyo bhavati || 18 ||

The gods said, 'Whatever food there is, is just this much, and you have secured it for yourself by chanting. Now let us have a share in this food.' 'Then sit around facing me,' (said the vital force). 'All right,' (said the gods and) sat down around it. Hence whatever food one eats through the vital force satisfies these. So do his relatives sit around facing him who knows thus, and he becomes their support, the greatest among them and their leader, a good eater of food and the ruler of them. That one among his relatives who desires to rival a man of such knowledge is powerless to support his dependants. But one who follows him, or desires to maintain one's dependants being under him, is alone capable of supporting them. [I – III – 18]

2 points

I atma am different from all

I am Brahman, myself am all

- Even though everything rests in me, I am not affected by body, old age, knee pain.
- Mind in me.
- I pure Chaitanyam am appearing in form of mind with Nama Rupa.
- Whatever happens in the mind can't touch me.

Meditate – I – Pure awareness

Am different from all

Am all

- Mano Buddhi is partial meditation and it should be compensated by I am Body / Mind / Intellect also, everything is me.

- Let it come in waking, dream and go in sleep, I am Turiyam, not affected.
- Ahamkara dhi Atmani Kalpitah.
- Don't run away from mind, comfortably include mind in you with being disturbed by thoughts.
- Only when everything is included, problem of isolation, limitation will go away.
- Atmani Kalpitah, superimposed.

Gita :

मया ततमिदं सर्वं
जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि
न चाहं तेष्ववस्थितः ॥ ९-४ ॥

mayā tatamidaṃ sarvaṃ
jagadavyaktamūrtinā |
matsthāni sarvabhūtāni
na cāhaṃ tēṣvavasthitaḥ || 9-4 ||

All this world (universe) is pervaded by Me in My unmanifest form (aspect); all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]

न च मत्स्थानि भूतानि
पश्य मे योगमैश्वरम् ।
भूतभृन्न च भूतस्थः
ममात्मा भूतभावनः ॥ ९-५ ॥

na ca matsthāni bhūtāni
paśya me yōgamaiśvaram |
bhūtabhṛnna ca bhūtasthō
mamatmā bhūtabhāvanaḥ || 9-5 ||

Nor do beings exist (in reality) in Me, behold My divine Yoga supporting all beings, but not dwelling in them, I am My Self, the efficient cause of all beings. [Chapter 9 – Verse 5]

- Meditation is seeing contradiction. Do both.

Verse 46 – Introduction :

तस्माद् अज्ञान-विजृम्भितम् एतत् ।

tasmād ajñāna-vijṛmbhitam etat

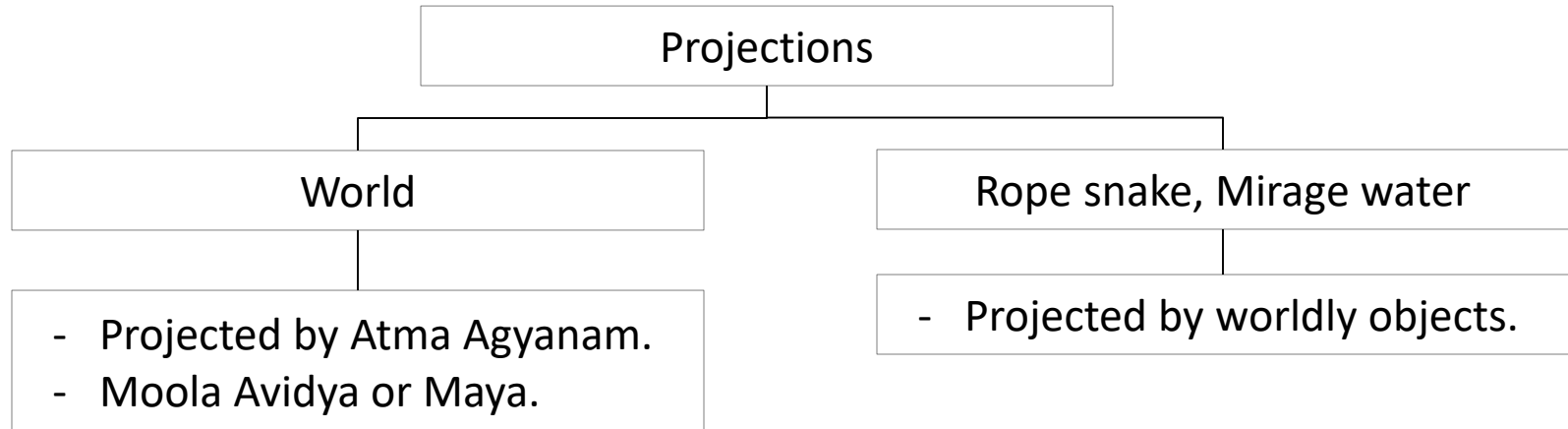
Therefore, this [world of duality] is the projection of ignorance. [Introduction – Chapter 2 – Verse 46]

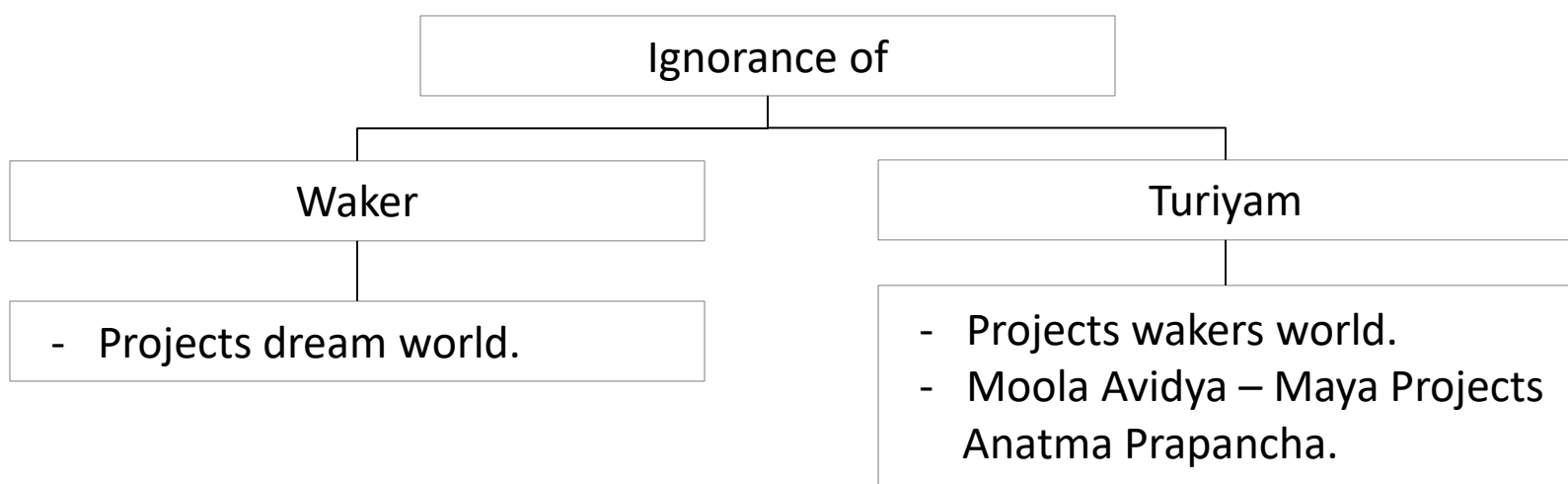
a) Tasmāt :

- Therefore, since entire Anatma is Mithya, unreal, product of ignorance.

b) Etat :

- Entire Anatma Prapancha is Ajnana by Vijrumbitam, projected by, created by ignorance.
- Pratibasika Prapancha is illusory rope snake, mirage water, created by ignorance of worldly things – dry sand, rope.
- Anatma ignorance causes illusory rope snake.





Verse 46 :

दृश्याः शब्दादयः क्लृप्ताः द्रष्टृ च ब्रह्म निर्गुणम् ।
अहं तदुभयं बिभ्रद्-भ्रान्तिमात्मनि यच्छति ॥४६॥

*drśyāḥ śabdādayaḥ klṛptā draṣṭṛ ca brahma nirguṇam
aham tad ubhayaṁ bibhrad bhrāntim ātmani yacchati*

Sound and other objects which are seen are illusory and Brahman who is the seer is devoid of attributes. The ego which contains both [the Self and the not-Self] gives rise to the illusion [of agency, etc.] in the Self. [Verse 46]

Atma	Antama
- Satyam	- Shabda, Drishya - Mithya

- Existence and continuity of Anatma Prapancha need not bother us.
- Continuation and existence of Mithya can't affect Satya Atma.
- Vedanta talks of Videha Mukti, Punar Janma Nivritti only to beginning seeker.
- Samsara and Prapancha are Satyam for beginning seeker.

- When student understands Vedanta, his fear of Punar Janma, fear of continuity of universe should go away, Videha Mukti should go away.
- We promise Videha Mukti in the beginning.
- Teaching complete when Videha Mukti is irrelevant.
- Not worried about Mithya Shariram or Prapancha as they are not going to affect me.
- Let it continue, Good serial, entertainment.
- Don't stop Tv program, if so, given Satyatva Buddhi Anatma Prapancha can continue.
- Need not worry about anything.
- Problems are created by mind when it tries to connect the uncombinable Satyam and Mithya and is worried about Anatma affecting Atma Satyam.

Amrita Bindu Upanishad :

मन एव मनुष्याणां कारणं बन्धमोक्षयोः ।
बन्धाय विषयासक्तं मुक्तं निर्विषयं स्मृतम् ॥ २ ॥

*mana eva manuṣyāṇāṃ kāraṇaṃ bandhamokṣayoḥ,
bandhāya viṣayāsaktaṃ muktaṃ nirviṣayaṃ smṛtam. (2)*

Mind alone is the cause of bondage and freedom for human beings. Mind attached to sense objects is (the cause of) bondage and devoid of desire for objects is considered free. [Verse 2]

- Problem in the mind, therefore solution in the mind alone.
- During sleep when mind dissolved, temporarily for me I am free from others and no problems for others from me.
- Who is this mind creating problem?

Dissect problem.

a) Shabdadayaha Drishyaha Kliptaha :

- External universe consisting of Shabda, Sparsha, Rupa... are well defined, no grey area.
- No confusion, I am not Chair, car, mountain.
- Objective universe is distinctly demarcated.
- Universe – is ever object never subject.

b) Nirgunam Brahma, Attributeless consciousness is Drishtru Cha :

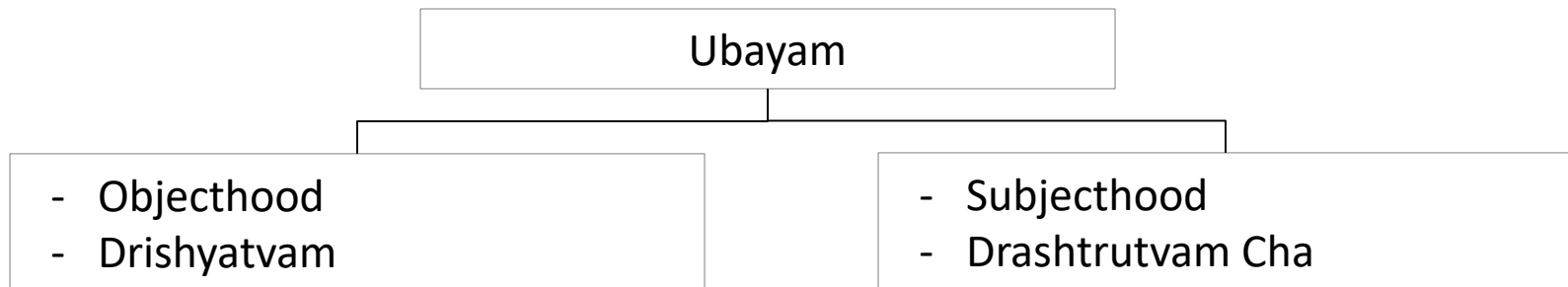
- Clearly the observer alone, eternally the subject never comes under grey area.

Consciousness	World
<ul style="list-style-type: none">- Distinctly subject.- Never becomes object.	<ul style="list-style-type: none">- Distinctly object.- Never becomes subject.

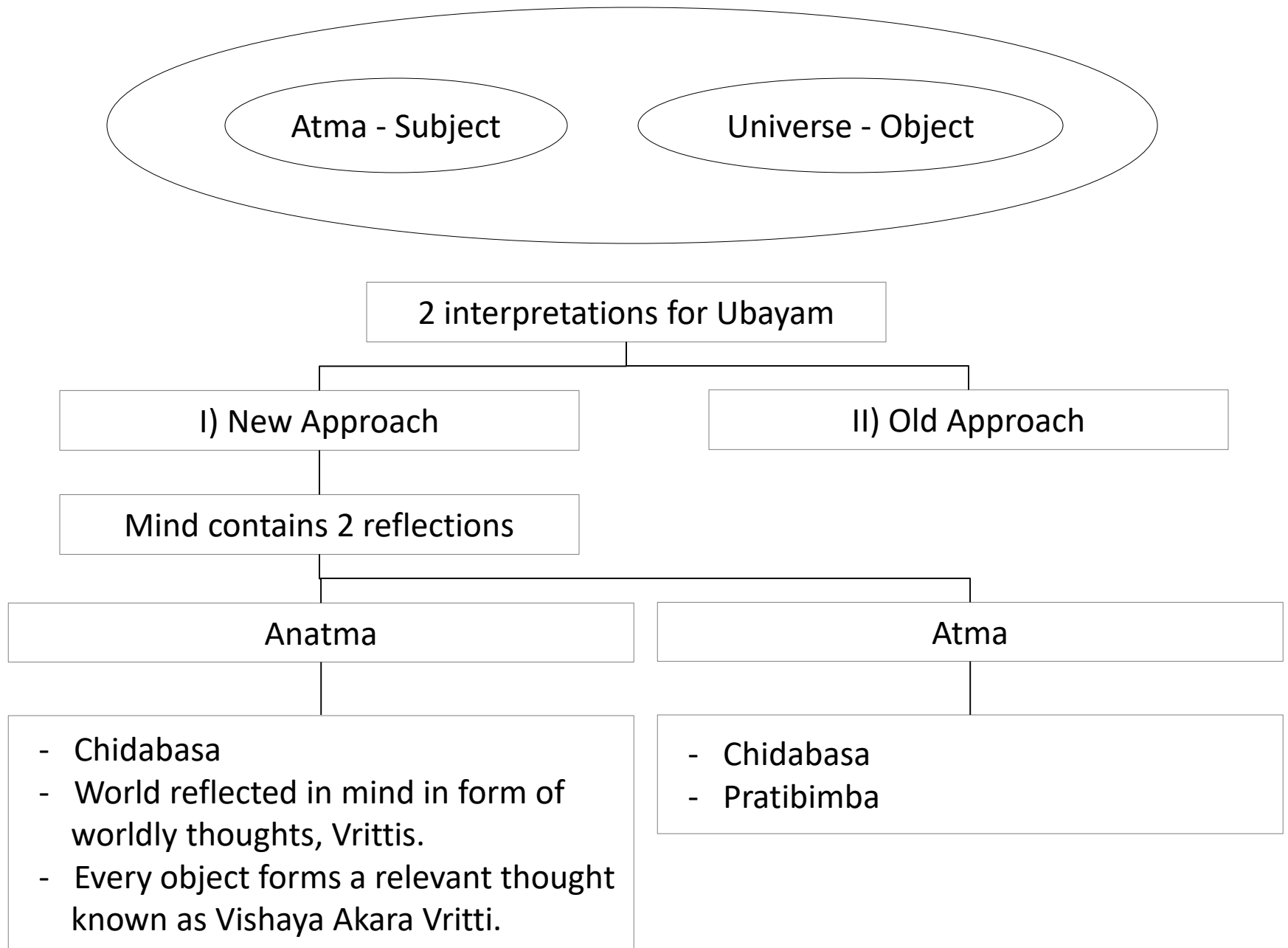
- Difference is like black and white.
- Where grey area comes?

c) Aham Vibraham Ubayatu :

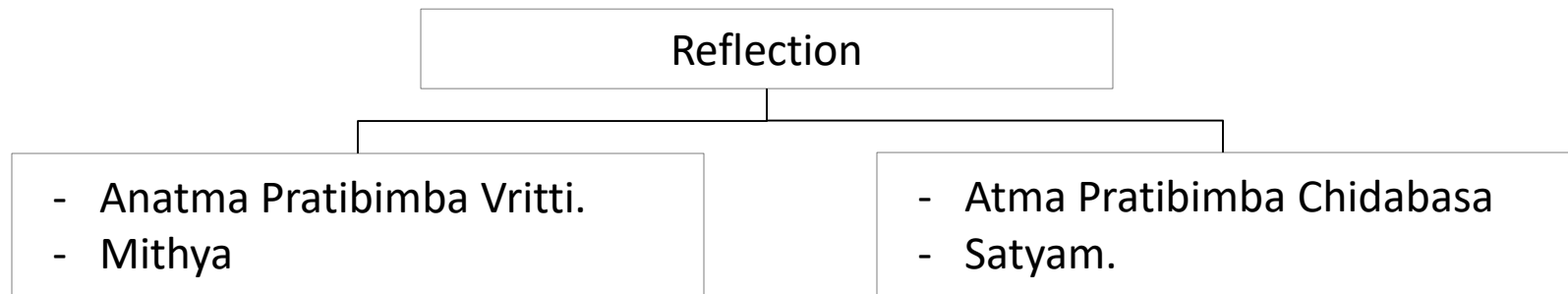
- Very important sentence in Naiskarmya Siddhi.
- Aham here is Ahamkara, mind.
- Mind alone comes under grey area.



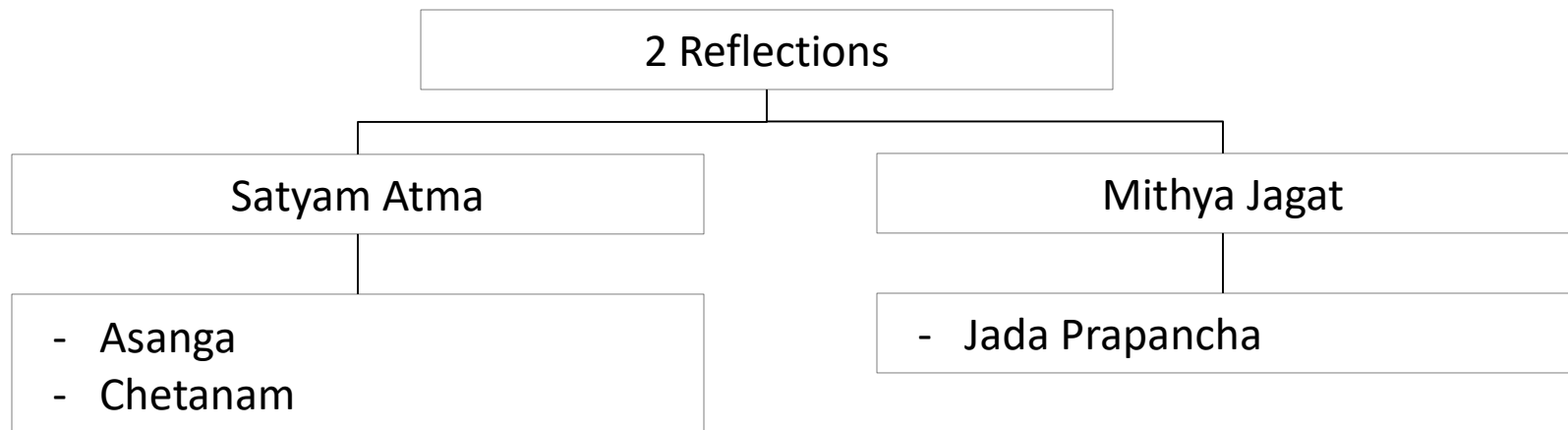
- Mind is carrier of Atma, subject and universe object.



- Refer Upadesha Sahashri – Buddhi Arudha Prakaranam.
- Not perceiving you directly.
- When eyes open, you enter mind in the form of thoughts.
- Man, woman, chair Akara Vritti formed in mind.
- Vritti is reflection of object in the mind.
- 2 intimate process in one mind.



- In one common framework, called mind, 2 reflections because both intimately present in mind, we think Atma and Anatma has Sambanda.



Example :

- Actually no connection of Atma and Anatma possible.
- Ammavasya and Abdul Kadar, Gokulashtami and Gulam Kadar, no connection.
- When Atma and Anatma are present in one sheet of mind there seems to be a connection.
- Boktru – Bogya Sambanda created, even though no Sambanda possible.
- Experienter – experienced relationship falsely created.

Example :

- White house – there is statue of current president to take pictures.
- You and president never coexisted.
- Your Pratibimba is in the film.
- Film is Ubayam Vibratu carries Ubayam – Asangatvapi, Sasangatvam.

Atma	World
President	You

- No Atma – World Sambanda possible but film of mind makes impossible, possible.
- In the mind film, statue Chidabasa and Vritti Prapancha coexisting.
- Therefore I claim falsely I am Bokta and world is Bogyam.
- I experience so many problems in the mind film because mind film has capacity to carry both reflections.

- Bhagavan is cosmic photographer who has created this possibility.
- Aham here = Mind, Tad Ubayam.
- Drishtrutvam and Drishyatvam in the form of Atma Pratibimba as Chidabasa and Anatma Pratibimba as Vritti.
- Vibratsu – Holding, carrying, possessing.
- Atmani Brantim Gachhati, carrying image of Atma and Anatma, mind creates confusion regarding real Atma.
- Branti gives delusion regarding real Atma.
- Real Atma has no connection with the world as Boktru – Bogya Sambanda.
- False Sambanda creates a feeling, I have relationship with the world.
- So many relationships, whatsapp messages, even though I am Asangoham, Asangoham, Na Guru, Na Mata, Na Sishya...

Brahma Jnana Valli :

असङ्गोऽहम् असङ्गोऽहम् असङ्गोऽहम् पुनः पुनः ।
सच्चिदानन्दरूपोऽहमहमेवाहमव्ययः ॥१॥

asangOham asangOham asangOham puna: puna: |
saccidAnandaroopOhamahamevAhamavyaya: || 1 ||

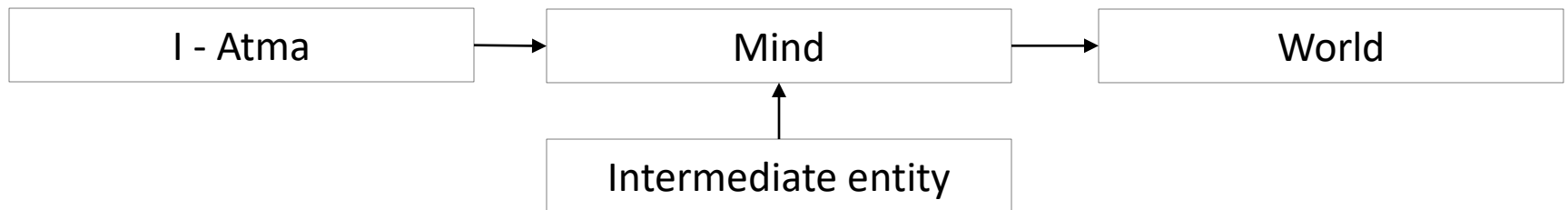
Unattached, unattached, unattached am I, again and again; of the nature eternal Existence-Knowledge-Bliss am I : I am That. That am I, which is the irreducible, immortal, endless factor. [Verse 1]

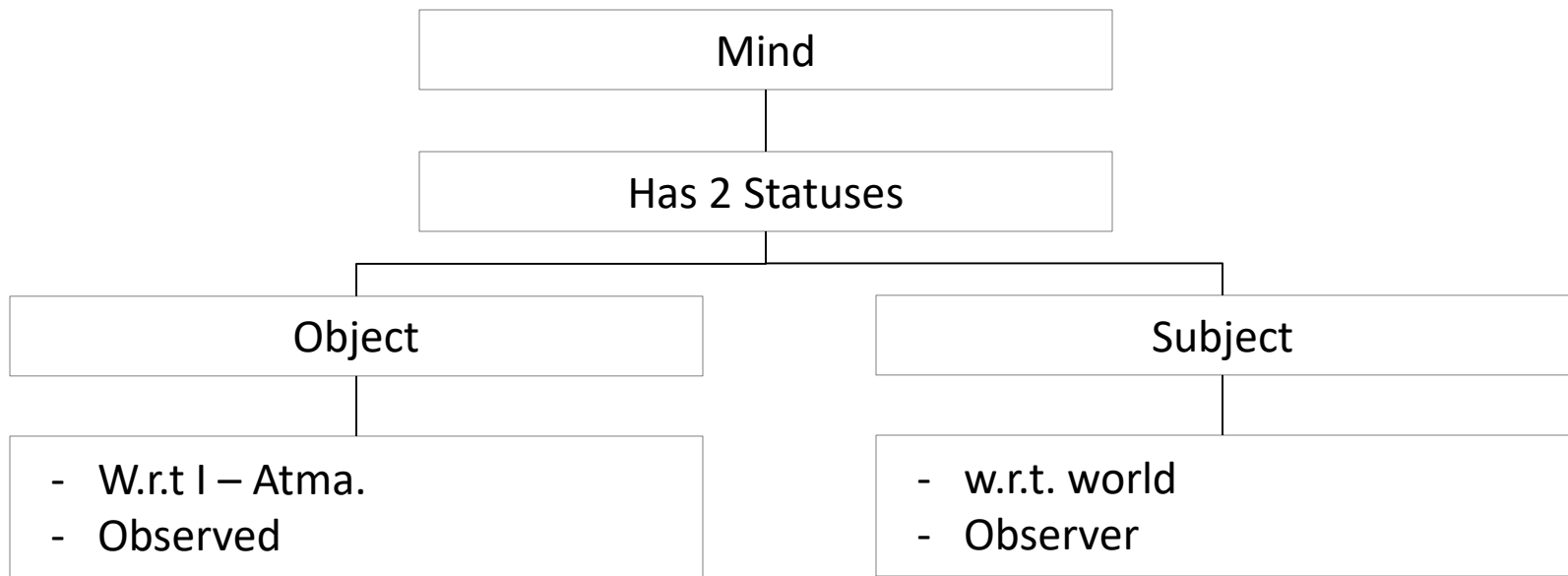
- Brantim Gachhati.
- This is one interpretation of Ubayam.

2nd Interpretation of Ubayam : (Upadesa Sahasri)

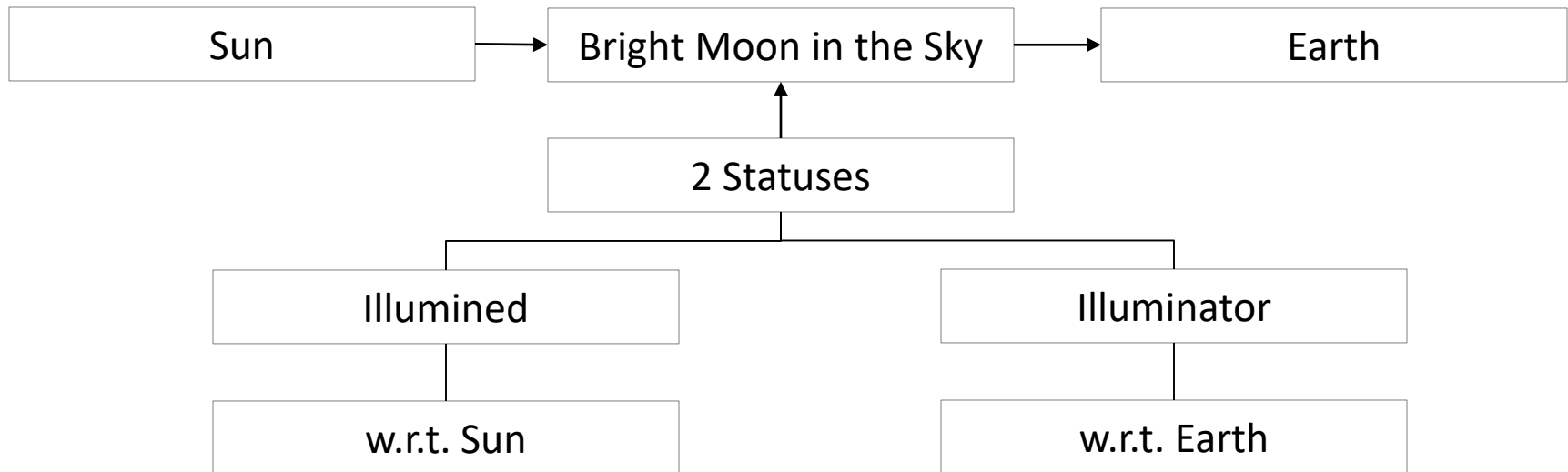
Originally / Atma	Mind
<ul style="list-style-type: none">- Subject- Illuminator- Observer, Consciousness	<ul style="list-style-type: none">- Object of experience, observed.

- When I am observing mind, through the observation, I do another Job.
- I lend reflection Chidabasa to the mind.
- When my reflection is formed in the mind, inert mind becomes sentient mind.
- Objective mind becomes sentient when it forms the reflection.
- Once the mind becomes sentient, mind is capable of observing the world.
- I am not observing the world, I am observing the mind.
- Mind gets Chidabasa, with Chidabasa, mind becomes observer.
- Mind observes the world, becomes subject and world becomes the object.



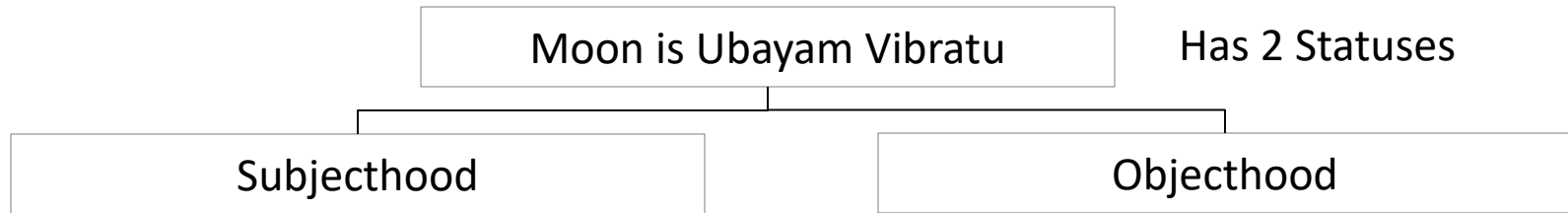


Example :

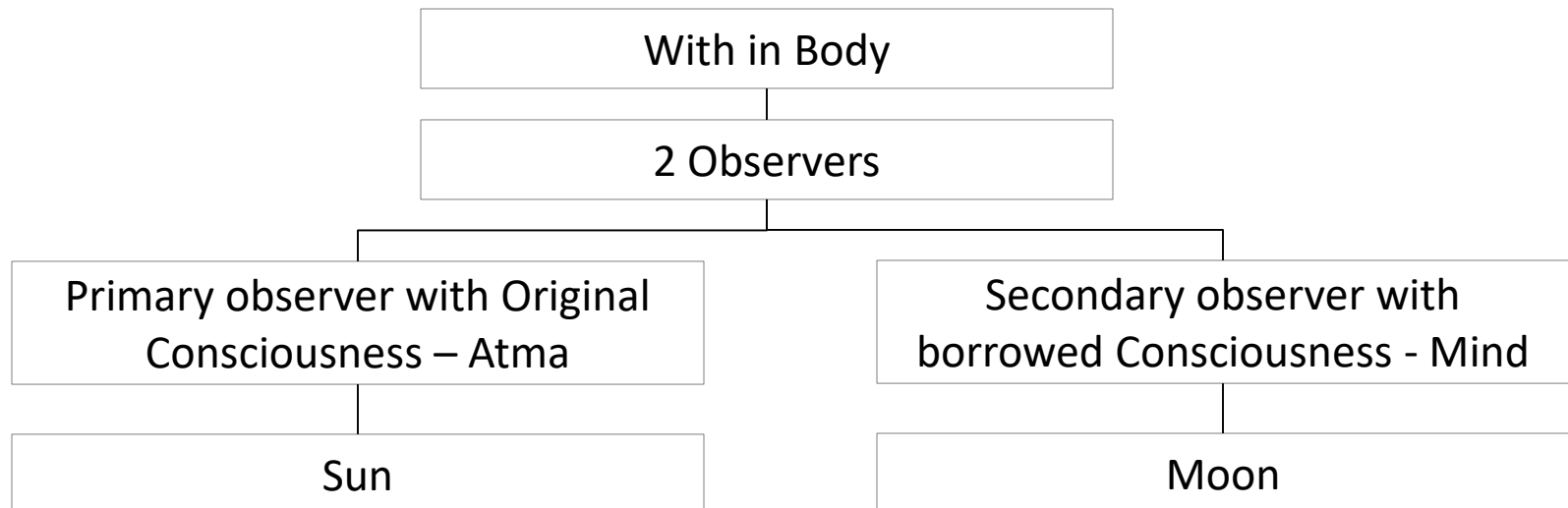


- Does moon have brightness, light of its own?
- Moon does not have illumining capacity of its own.

- Has borrowed illumination from Sun.
- Sun illumines Moon, when Moon is illumined by Sun, it borrows light from the Sun.
- While being illumined by the Sun, Moon becomes illuminator of earth.
- Moon both subject and object, illuminator and illumined.



- Moon is presiding diety of Mind.
- Moon has 2 fold characteristic, mind has 2 fold Characteristic.
- Drishyam + Drishta also.
- Mind, Drishta with borrowed consciousness.
- Atma Drishta with Original Consciousness.



Katho Upanishad :

ऋतं पिबन्तौ सुकृतस्य लोके गुहां प्रविष्टौ परमे परार्धे ।
छायातपौ ब्रह्मविदो वदन्ति पञ्चाग्नयो ये च त्रिणाचिकेताः ॥ १ ॥

Rtam pibantau sukrtasya loke, guham pravistau parame parardhe ;
Chaya-tapau brahma-vido vadanti, pancagnayo ye ca trina-ciketah ॥ 1 ॥

The two who enjoy the fruits of their good works being seated in the cavity of the heart, the Seat of the Supreme, the knowers of Brahman call them shadow and light ; as also the performer of the five-fold-fire and those who have propitiated three times the Naciketas-fire. [I – III – 1]

Mundak Upanishad :

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ १ ॥

Dvau suparna sayuja sakhaya samanam vrksam parisasvajate ।
tayor anyah pippalam svadv-atty-anasnan anyo abhicakasiti ॥ 1 ॥

Two birds bound to each other in close friendship, perch on the self-same tree. One of them eats the fruits of the tree with relish, while the other (just) looks on, without eating. [III – I – 1]

- Refers to two observers.
- We get confused with 2 observers mind becomes secondary observer, discriminate between 2 observers in the mind and claim Original Consciousness as your real nature.

Revision :

- Mind cause of all problems.

Eternal Drk = Observer Atma	Mind	Eternal World
- Ever observer	- Intermediate entity. - Subject + Object confusion.	- Eternally observed.

- W.r.t. Atma (as in sleep) and world, their statuses well defined, distinct.
- Mind alone enjoys dual status of observer and observed.
- Mind is responsible for creation of Ahamkara, Pseudo I, ego, Pseudo self, false self.
- Ego causes havoc called Samsara.
- Until you dismantle Pseudo I properly, problems will not be solved.

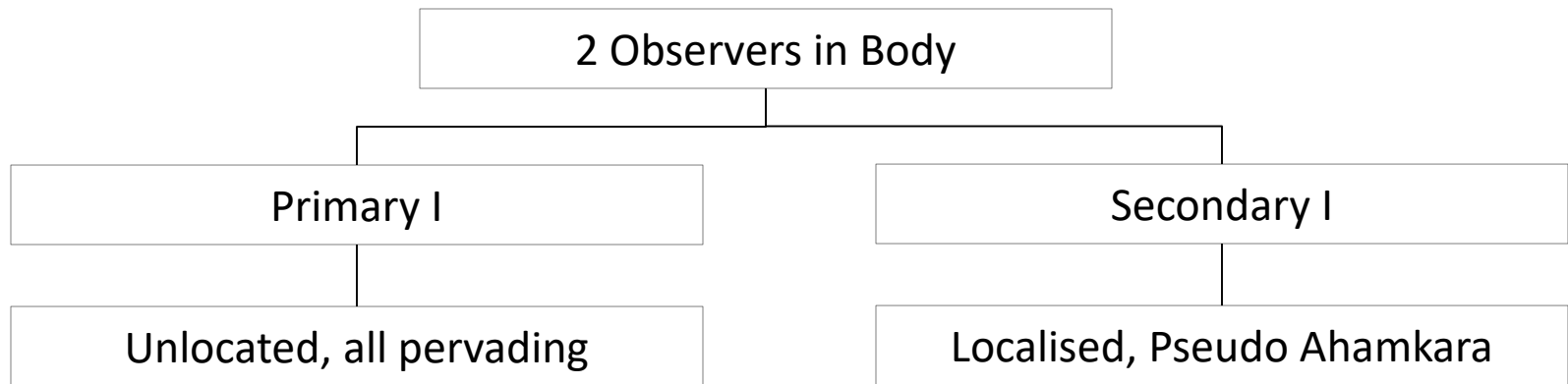
Next Question :

- How mind enjoys dual status?
- Mind is part of external world, Drishyam, object of observation.
- For me, Atma Sakshi, mind is Drishyam, object of experience, Observation.
- Mind should be really Drishyam like table, Chair, pot.
- Mind enjoys another status. In the proximity of primary self, I – Atma, mind gets illumined, experienced.
- Mind capable of borrowing consciousness from me.

- I lend consciousness to mind as I become aware of the mind.
- This is not job I do, by my mere presence, mind gets awared or experienced.
- Mind borrow's Chaitanyam, technically called Chidabasa or Pratibimba Chaitanyam.
- Mind is intrinsically inert, with borrowed Chidabasa it becomes sentient entity.
- It becomes observer no. 2.

Example :

- Moon, nonluminous intrinsically.
- In presence of self luminous sun, moon becomes Bright light and bright like Sun and capable of illumining earth.
- Mind with moon as Adhishtana Devata becomes secondary I, Pseudo self with borrowed sentiency.
- Mind becomes capable of functioning as secondary observer.
- Secondary observer mind called Ahamkara.
- It is Ahamkara mind which is operating through 5 sense organs and perceiving the world.
- Within every individual body there are 2 observers.



- Upadesa Sahasri Discusses in every chapter 2 I's.
- It is very important to differentiate Sakshi I and Ahamkara I because they are physically non-separable.

- **Nearest experience of Sakshi I, unadulterated with Pseudo I is in deep sleep state.**
- **In deep sleep state, I am remaining as primary I, Sakshi, nonlocalized I, non-individual I, Akarta, Abokta, Asanga I, I experience in Sushupti.**

- When I wake up, primary I mixed with rising problematic Ahamkara I.
- Secondary I, Pseudo I, also rises.
- In Jagrat Avasta, it is a mix of 2 fold I.
- Ahamkara I has dual status of Drishyam – observed w.r.t. primary I and observer w.r.t. world.
- It is the mixture which causes problems.
- Aham, Pseudo I, whose Biodata we proudly declare and print visiting card and disclaim original I.

- For visiting card I, we miss the original I, Na Antap prajnam....

Mandukya Upanishad :

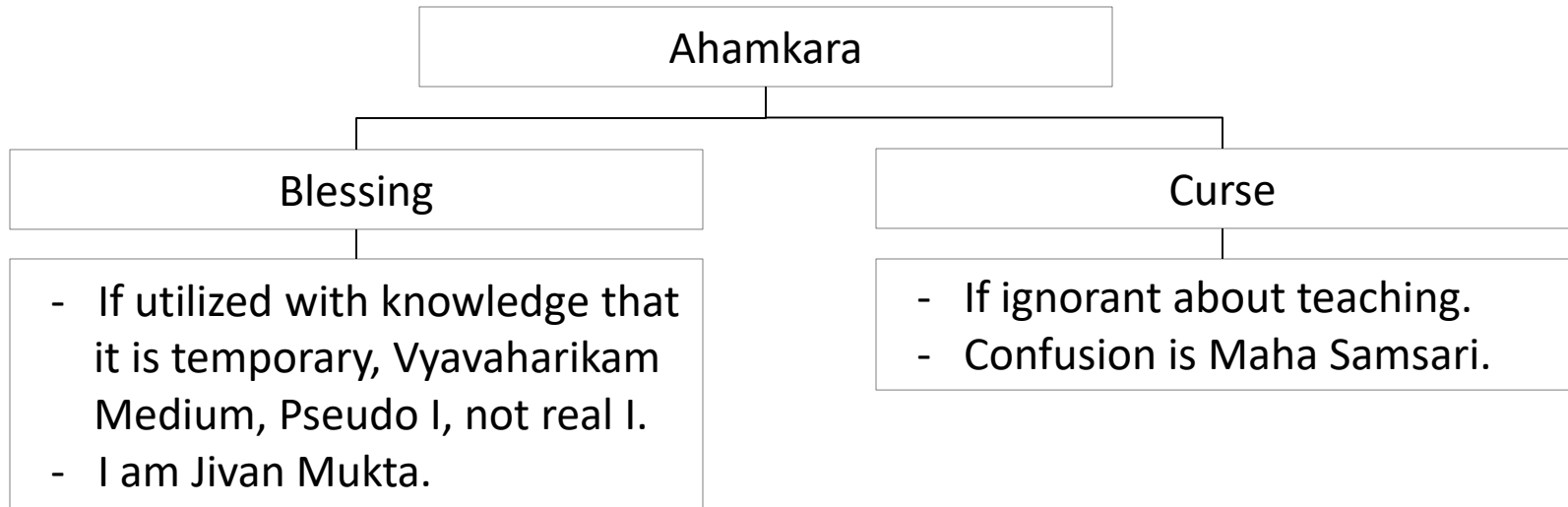
नान्तःप्रज्ञं न बहिष्प्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam,
adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram
prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah || 7 ||

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness. It is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the Self alone, negation of all phenomena, the peaceful, the auspicious and the nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

2nd Line – Verse 46 :

- Aham – Ahamkara, Tad Ubayam, with dual status – what it does? (Like Dual Passport).



- Every transaction requires Ahamkara, teaching requires Ahamkara.
- Pure Sakshi can't teach Vedanta.
- Pure Sakshi is Poor Sakshi.

Brantim Yatchati :

- Ahamkara becomes cause of confusion, delusion w.r.t. Atma.

Verse 47 – Introduction :

तत एव इयम् अभिन्नस्य आत्मनो भेदबुद्धिः ।

tata eveyam abhinnasyātmano bheda-buddhiḥ

It is because of this [ego] that the one Self is thought of as different [in each body].
[Introduction – Chapter 2 – Verse 47]

a) Tataha Eva :

- Because of ignorance of primary self, delusion caused by Pseudo self alone, there is following problems :

Question :

- Whether I – Atma is singular or plural.
- How many Atmas are there?

Gita :

सर्वभूतेषु येनैकं
भावमव्ययमीक्षते ।
अविभक्तं विभक्तेषु
तज्ज्ञानं विद्धि सात्त्विकम् ॥ १८-२० ॥

*sarvabhūtēṣu yēnaikaṁ
bhāvamavyayamīkṣatē |
avibhaktaṁ vibhaktēṣu
tajjñānaṁ viddhi sāttvikam || 18-20 ||*

That by which one sees the one indestructible reality in all beings, undivided in the divided, know that
“knowledge as Sattvik (Pure).” [Chapter 18 – Verse 20]

Jnani :

- Atma one, bodies many.
- Atma Advaita Darshanam will lead to Atma Samatva Darshanam.

Gita :

विद्याविनयसम्पन्ने
ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च
पण्डिताः समदर्शिनः ॥ ५-१८ ॥

vidyāvinayasampannē
brāhmaṇē gavi hastini |
śuni caiva śvapākē ca
paṇḍitāḥ samadarśinaḥ || 5-18 ||

Sages look with an equal eye upon a brahmana endowed with learning and humility, on a cow, on an elephant, and even on a dog and an outcaste. [Chapter 5 – Verse 18]

- Advaita and Sama Darshanam is consequence of Eka Atma Jnanam.
- If primary self is lost sight of, we are carried away by Pseudo secondary self, Atma will become plural.
- Comparison, Jealousy, hatred, will be the result.

Baja Govindam :

त्वयि मयि चान्यत्रैको विष्णु-
व्यर्थं कुप्यसि मय्यसहिष्णुः ।
भव समचित्तः सर्वत्र त्वं
वाञ्छस्यचिराद्यदि विष्णुत्वम् ॥ २४ ॥
(भज गोविन्दं भज गोविन्दं...)

tvayi mayi canyatraiko visnuh
vyartham kupyasi mayyasahisnuh |
bhava samacittah sarvatra tvam
vanchasyaciradyadi visnutvam || 24 ||
(bhaja govindam bhaja govindam...)

In you, in me, and in (all) other places too there is but one all-pervading Reality (Visnu). Being impatient, you are unnecessarily getting angry with me. If you want to attain soon the Visnu-status, be equal minded in all circumstances. (Seek Govinda, Seek Govinda...) [Verse 24]

- One vision everywhere, why getting angry with me?

b) Aham Cha Bheda Buddhi :

- There is Bheda Buddhi, divisiveness w.r.t. Atma, the self.
- What type of self?

c) Abhinasya :

- Which self is really speaking undivided and indivisible.
- Indivisible self is divided because of Pseudo self, Ahankara.

d) Tata Eva Iyam Bheda Buddhi :

- Divisible attitude w.r.t. Atma which is Abinnam – indivisible.

Verse 47 :

दृगेका सर्वभूतेषु भाति दृश्यैरनेकवत् ।
जल-भाजन-भेदेन मयूख-स्रग्-विभेदवत् ॥ ४७ ॥

*dr̥g ekā sarva-bhūteṣu bhāti dr̥śyair aneka-vat
jala-bhājana-bhedena mayūkha-srag-vibheda-vat*

The Seer [Self] which is one appears as many in all bodies because of the objects [such as the internal organ] which are seen, in the same way as the sun appears to be many due to the difference in water-vessels. [Chapter 2 – Verse 47]

a) Sarva Buteshu Drk Eka Eva :

- In every physical body, original self, observer, Kshetrajna,.

Gita :

श्रीभगवानुवाच ।
इदं शरीरं कौन्तेय
क्षेत्रमित्यभिधीयते ।
एतद्यो वेत्ति तं प्राहुः
क्षेत्रज्ञ इति तद्विदः ॥ १३-२ ॥

śrībhagavān uvāca
idaṃ śarīraṃ kauntēya
kṣētramityabhidhīyatē |
ētadyō vētti taṃ prāhuḥ
kṣētrajña iti tadvidaḥ || 13-2 ||

The Blessed Lord said : This body, O kaunteya (son of Kunti) is called the Ksetra (field), and he who knows it is called Ksetrajna (the Knower-of-the-field) by those who know them (Ksetra and Ksetrajna) i.e., by the sages. [Chapter 13 – Verse 2]

- Observer changeless, witness consciousness is Eka,

Gita :

क्षेत्रज्ञं चापि मां विद्धि
सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं
यत्तज्ज्ञानं मतं मम ॥ १३-३ ॥

kṣētrajñaṃ cāpi mām viddhi
sarvakṣētrēṣu bhārata |
kṣētrakṣētrajñayōrjñānaṃ
yat tajjñānaṃ mataṃ mama || 13-3 ||

Oh Arjuna! Moreover, know that Ksetrajna to be Myself, obtaining in all bodies. That knowledge which deals with Ksetram and Ksetrajna is (true) knowledge. This is My teaching. [Chapter 13 – Verse 3]

Who is responsible for this aberration?

b) Drishyaihi :

- Mind – really an object which appears as subject because of Chidabasa.
- We drop chit – original observer and see Chidabasa, Pseudo observer in our mind.
- Instead of observing all pervading consciousness, our attention is turned to localized, reflected consciousness in the mind.
- Once you turn to limited consciousness, it will be localised subject to arrival and departure.
- All because of mind which is Drishyam.

c) Anekavatu Bhati :

- Why mind creates problem and not external object.
- External object does not have Reflected Consciousness, it does not cause problem, mind has Chidabasa, we are carried away by Chidabasa because of mind.

d) Mayukasrak Vibetavatu :

- Mayuka = Rashmi, Beam, Rays sunlight.
- Myuram = Peacock.
- Surya = That which is wearing a Mala of beam of light.

e) Bibeda Vatu :

- Plurality of Sun caused by Jala Bajamam, vessels carrying water.

Vessel	Water
- Sthula Shariram	- Sukshma Shariram

- In each vessel, have Suryabimba.
- Original Surya, Ekam, Pratibimba Surya, Anekam.
- “Hastamalikyam” – 14 Verses.
- Sun and reflection covers entire Vedanta with one example.

f) Surya Pratibimba Jala Bajana Vedena :

Chinmaya :

Bucket	Water	Reflected Sun
- Sthula Shariram	- Sukshma Shariram	- Reflected Consciousness - Chidabasa

- When you kick the bucket, die, physical body, mind leaves.
- When mind leaves, consciousness seems to have gone away.
- Only Reflected Consciousness goes.
- Original Consciousness is there.
- Because of plurality of water carrying vessels, Vibeda vatu, plurality is transferred to Eka Surya.
- **Similarly there is seeming Atma Bahutvam in the universe.**

- Confusion for lay and all other philosophers – Sankhya / Yoga – Nirvikalpaka Samadhi of Patanjali, Atma Darshanam in Samadhi, Nyaya, Veiseshika, Purva Mimamsa Dvaita – Madhava, Visishta Advaitam – Ramanuja, all talk of Many Atma's.
- Only Advaitin talks of Atma Ekatvam.
- **Plurality in Chidabasa is fake Atma.**